

CONJURATION and
an Excellent Discourse
of the *Nature* and
Substance of DEVILS &
SPIRITS *in Two Books.*

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CONJURATION:

for Magitians and the more learned
sort of conjurers

Whereunto is added

An Excellent Discourse of the

Nature and Substance

of

DEVILS and SPIRITS

Printed for the *Society of Esoteric Endeavour*,
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BOOK I

CONJURATION

FOR MAGICIANS

AND

THE MORE LEARNED

SORT OF CONJURERS



BOOK I

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CHAP. I.

Of Magical Circles, and the reason of their Institution.



Magitians, and the more learned sort of Conjurers, make use of Circles in various manners, and to various intentions. First, when convenience serves not, as to time or place that a real Circle should be delineated, they frame an imaginary Circle, by means of Incantations and Consecrations, without either Knife, Pensil, or Compasses, circumscribing nine foot of ground round about them, which they pretend to sanctifie with words and Ceremonies, spattering their Holy Water all about so far as the said Limit extendeth ; and with a form of Consecration following, do alter the property of the ground, that from common (as they say) it becomes sanctifi'd, and made fit for Magicall uses.

Imaginary Circles.

How to consecrate an imaginary Circle.

Let the Exorcist, being cloathed with a black Garment, reaching to his knee, and under that a white Robe of fine Linnen that falls unto his ankles, fix himself in the midst of that place where he intends to perform his Conjurations : And throwing his old Shooes about ten yards from the place, let him put on his consecrated shooes of russet Leather with a Cross cut on the top of each shooe. Then with his Magical Wand, which must be a new hazel-stick, about two yards of length, he must stretch forth his arm to all the four Windes thrice, turning himself round at every Winde, and saying all that while with fervency :

The form of
Consecration.

*I who am the servant of the Highest, do by the vertue of his Holy Name Immanuel, sanctifie unto my self the circumference of nine foot round about me, *** from the East, Glaurah ; from the West, Garron ; from the North, Cabon ; from the South, Berith ; which ground I take for my proper defence from all malignant spirits, that they may have no power over my soul or body, nor come beyond these Limitations, but answer truely being summoned, without daring to transgress their bounds : Worrh. worrah. harcot. Gambalon. ****

Which

The time for
Conjurations.

Which Ceremonies being performed, the place so sanctified is equivalent to any real Circle whatsoever. And in the composition of any Circle for Magical feats, the fittest time is the brightest Moon-light, or when storms of lightning, winde, or thunder, are raging through the air ; because at such times the infernal Spirits are nearer unto the earth, and can more easily hear the Invocations of the Exorcist.

The places for
Circles.

As for the places of Magical Circles, they are to be chosen melancholly, dolefull, dark and lonely ; either in Woods or Deserts, or in a place where three wayes meet, or amongst ruines of Castles, Abbies, Monasteries, &c. or upon the Sea-shore when the Moon shines clear, or else in some large Parlour hung with black, and the floor covered with the same, with doors and windowes closely shut, and Waxen Candles lighted. But if the Conjuraton be for the Ghost of one deceased, the fittest places to that purpose are places of the slain, Woods where any have killed themselves, Church-yards, Burying-Vaults, &c. As also for all sorts of Spirits, the places of their abode ought to be chosen, when they are called ; as Pits, Caves, and hollow places, for Subterranean Spirits : The tops of Turrets, for Aerial Spirits : Ships and Rocks of the Sea, for Spirits of the Water : Woods and Mountains for Faries, Nymphs, and Satyres ; following the like order with all the rest.

The form of a
circle.

And as the places where, so the manner how the Circles are to be drawn, ought to be perfectly known. First, for Infernal Spirits, let a Circle nine foot over be made with black, and within the same another Circle half a foot distant, leaving half a foot of both these Circles open for the Magitian and his assistant to enter in : And betwixt these Circles round about, write all the holy Names of God, with Crosses and Triangles at every Name ; making also a larger triangle at one the names of the Trinity at the seven corners, viz. *Yehowah*, *Ruah Kedesh*, *Immanuel*, written in the little circles.



The

The reason that Magitians give for Circles and their Institution, is, That so much ground being blessed and consecrated by holy Words, hath a secret force to expel all evil Spirits from the bounds thereof; and being sprinkled with holy water, which hath been blessed by the Master, the ground is purified from all uncleanness; besides the holy Names of God written all about, whose force is very powerful; so that no wicked Spirit hath the ability to break through into the Circle after the Master and Scholler are entered, and have closed up the gap, by reason of the antipathy they possesse to these Mystical Names. And the reason of the Triangle is, that if the Spirit be not easily brought to speak the truth, they may by the Exorcist be conjured to enter the same, where by vertue of the names of the Sacred Trinity, they can speak nothing but what is true and right.

The reason of
Circles.

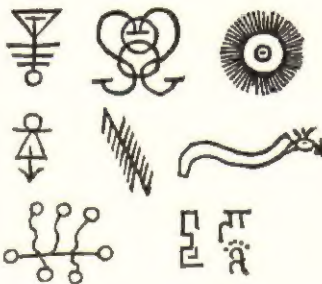
But if Astral Spirits as Faries, Nymphs, and Ghosts of men, be called upon, the Circle must be made with Chalk, without any Triangles; in the place whereof the Magical Character of that Element to which they belong, must be described at the end of every Name.

As for Spirits of the

Air, Water, Fire.

Woods, Caves, Mountains.

Mines, Desolate Buildings.



CHAP. II.

How to raise up the Ghost of one that hath hanged himself.

THis experiment must be put in practice while the Carcass hangs ; and therefore the Exorcist must seek out for the straightest hazel wand that he can find, to the top whereof he must binde the head of an Owl, with a bundle of *St. Iohn's Wort*, or *Millies Perforatum* : this done, he must be informed of some miserable creature that hath strangled himself in some Wood or Desart place (which they seldom miss to do) and while the Carcass hangs, the Magitian must betake himself to the aforesaid place, at 12 a clock at night, and begin his Conjurations in this following manner.

Their Ceremonies
of Necromancy.

First, stretch forth the consecrated Wand towards the four corners of the World, saying, *By the mysteries of the deep, by the flames of Banal, by the power of the East, and the silence of the night, by the holy rites of Hecate, I conjure and exorcize thee thou distressed Spirit, to present thy self here, and reveal unto me the cause of thy Calamity, why thou didst offer violence to thy own liege life, where thou art now in beeing, and where thou wilt hereafter be.*

Then gently smiting the Carcase nine times with the rod, say, *I conjure thee thou spirit of this N. deceased, to answer my demands that I am to propound unto thee, as thou ever hopest for the rest of the holy ones, and the ease of all thy misery ; by the blood of Iesu which he shed for thy soul, I conjure and bind thee to utter unto me what I shall ask thee.*

Then cutting down the Carcass from the tree, lay his head towards the East, and in the space that this following Conjuration is repeating, set a Chafing-dish of fire at his right hand, into which powre a little Wine, some Mastick, and Gum Aromatick, and lastly a viol full of the sweetest Oyl, having also a pair of Bellows, and some unkindled Charcole to make the fire burn bright at the instant of the Carcass's rising. The Conjuration is this :

The Conjuraton.

I conjure thee thou spirit of N. that thou do immediately enter into thy antient body again, and answer to my demands, by the virtue of the holy resurrection, and by the posture of the body of the Saviour of the world, I charge thee, I

conjure

conjure thee, I command thee on pain of the torments and wandring of thrice seven years, which I by the power of sacred Magick rites, have power to inflict upon thee ; by thy sighs and groans, I conjure thee to utter thy voice ; so help thee God and the prayers of the holy Church. Amen.

Which Conjuration being thrice repeated while the fire is burning with Mastick and Gum Aromatick, the body will begin to rise, and at last will stand upright before the Exorcist, answering with a faint and hollow voice, the questions proposed unto it. Why it strangled it self ; where its dwelling is ; what its food and life is ; how long it will be ere it enter into rest, and by what means the Magitian may assist it to come to rest : Also, of the treasures of this world, where they are hid : Moreover, it can answer very punctually of the places where Ghosts reside, and how to communicate with them ; teaching the nature of Astral Spirits and hellish beings, so far as its capacity reacheth.

All which when the Ghost hath fully answered, the Magitian ought out of commiseration and reverence to the deceased, to use what means can possibly be used for the procuring rest unto the Spirit.

To which effect he must dig a grave, and filling the same half full of quick Lime, and a little Salt and common Sulphur, put the Carcass naked into the same ; which experiment, next to the burning of the body into ashes, is of great force to quiet and end the disturbance of the Astral Spirit.

But if the Ghost with whom the Exorcist consulteth, be of one that dyed the common death, and obtain'd the ceremonies of burial, the body must be dig'd out of the ground at 12 a clock at night ; and the Magician must have a companion with him, who beareth a torch in his left hand, and smiting the Corps thrice with the consecrated rod, the Exorcist must turn himself to all the four winds, saying :

By the virtue of the holy resurrection, and the torments of the damned, I conjure and exorcize thee spirit of N. deceased, to answer my liege demands, being obedient unto these sacred ceremonies on pain of everlasting torment and distress : Then let him say, Berald, Beroald, Balbin gab gabor agaba ; Arise, arise, I charge and command thee.

The answers of
the Spirits.

How to lay the
Spirit.

Another form.

After

After which Ceremonies, let him ask what he desireth and he shall be answered.

A Caution for the Exorcist.

But as a faithful caution to the practicer of this Art, I shall conclude with this, That if the Magician, by the Constellation and Position of the Stars at his nativity, be in the predicament of those that follow Magical Arts, it will be very dangerous to try this experiment for fear of suddain death ensuing, which the Ghosts of men deceased, can easily effect upon those whose nativities lead them to Conjuration : And which suddain and violent death, the Stars do alwayes promise to such as they mark with the *Stigma* of Magicians.

CHAP. III.

*How to raise up, the three Spirits, Paymon, Bathin, and Barma :
And what wonderful things may be effected through their assistance.*

Their order.

THe Spirit *Paymon* is of the power of the Air, the sixteenth in the ranck of Thrones, subordinate to *Corban* and *Marbas*.

Bathin is of a deeper reach in the source of the fire, the second after *Lucifers* familiar, and hath not his fellow for agility and affableness, in the whole Infernal Hierarchy.

Barma is a mighty Potentate of the order of *Seraphims*, whom 20 Legions of Infernal Spirits do obey ; his property is to metamorphose the Magician or whom he pleaseth, and transport into foreign Countreys.

These three Spirits, though of various ranks and orders, are all of one power, ability and nature, and the form of raising them all is one. Therefore the Magician that desireth to consult with either of these Spirits, must appoint a night in the waxing of the Moon, wherein the Planet *Mercury* reigns, at 11 a clock at night ; not joyning to himself any companion, because this particular action will admit of none ; and for the space of four dayes before the appointed night, he ought every morning to shave his beard, and shift himself with clean linnen, providing beforehand the two Seals of the Earth, drawn exactly upon

The Utensils to be used.

parchment,

parchment, having also his consecrated Girdle ready of a black Cats skin with the hair on, and these names written on the inner side of the Girdle : *Da. Da * Aie. Aaie. Elibra * Etolum * Sabar * Dah Adonar * tuo robore * Cinctus sum **

Upon his Shooes must be written **Tetragrammaton**, with crosses round about, and his garment must be a Priestly Robe of black, with a Friers hood, and a Bible in his hand.

When all these things are prepared, and the Exorcist hath lived chastly, and retired until the appointed time : Let him have ready a fair Parlour or Cellar, with every chink and window closed ; then lighting seven Candles, and drawing a double Circle with his own blood, which he must have ready before hand : let him divide the Circle into seven parts, and write these seven names at the seven divisions, setting at every Name a Candle lighted in a brazen Candle-stick in the space betwixt the Circles : The names are these, *Cados * Escherie Δ Anick * Sabbar ☒ Sagun * * Aba * Abalidoth ▲*

The Circle.

When the Candles are lighted, let the Magician being in the midst of the Circle, and supporting himself with two drawn Swords, say with a low and submissive voyce ; *I do by the vertue of these seven holy Names which are the Lamps of the living God, Consecrate unto my use this inclosed Circle, and exterminate out of it all evill Spirits, and their power ; that beyond the limit of their circumference they enter not on pain of torments to be doubled, Dah. Agion. Helior. Heligah, Amen.*

The Consecration.

When this Consecration is ended, Let him sprinkle the Circle with consecrated Water, and with a Chafing-dish of Charcole, perfume it with Frankincense and Cinamon, laying the Swords a cross the Circle, and standing over them ; then whilst the fumigation burneth, let him begin to call these three Spirits in this following manner :

I Coniure and Exorcize you the three Gentle and Noble Spirits of the power of the North, by the great and dreadful name of Beolphan your King, and by the silence of the night, and by the holy rites of Magick, and by the number of the Infernal Legions, I adjure and irrvocate you ; That without delay ye present your selves here before the Northern quarter of this Circle, all of you, or any one

The Coniuration.

of

The Appearances.

of you, and answer my demands by the force of the words contained in this Book. This must be thrice repeated, and at the third repetition, the three Spirits will either all appear, or one by lot, if the other be already somewhere else employed ; at their appearance they will send before them three fleet Hounds opening after a Hare, who will run round the Circle for the space of half a quarter of an hour ; after that more hounds will come in, and after all, a little ugly *Aethiop*, who will take the Hare from their ravenous mouths, and together with the Hounds vanish ; at last the Magician shall hear the winding of a Hunts-mans horn, and a Herald on Horseback shall come galloping with three Hunters behind upon black Horses, who will compass the Circle seven times, and at the seventh time will make a stand at the Northern quarter, dismissing the Herald that came up before them, and turning their Horses towards the Magician, will stand all a brest before him, saying ; *Oil pragma burthou machatan dennah* ; to which the Magician must boldly answer ; *Beral, Weroald, Corath, Kermuel* ; By the sacred rites of Magick ye are welcome ye three famous Hunters of the North, and my command is, that by the Power of these Ceremonies ye be obedient and faithful unto my summons, unto which I conjure you by the holy Names of God, *Vah, Olan, Soter, Vah, Jehovah, Immanuel, Tetragrammaton, Vah, Adonay, Sabtav, Seraphim* ; Binding and obliging you to answer plainly, faithfully and truly, by all these holy names, and by the awful name of your mighty King *Peolphon*.

The Condition.

Which when the Magician hath said, the middle Hunter named *Paymon*, will answer, *Oil pragma burthou machatan Denuah*, We are the three mighty Hunters of the North, in the Kingdom of *Fiacim*, and are come hither by the sound of thy Conjurations, to which we swear by him that liveth to yield obedience, if Judas that betrayed him be not named.

The Magicians Oath.

Then shall the Magician swear, By him that liveth, and by all that is contained in this holy Book, I swear unto you this night, and by the mysteries of this action, I swear unto you this night, and by the bonds of darkness I swear unto you this night, That Judas the Traitor shall not be named, and that blood shall not be offered unto you, but that truce and equal terms shall be observed betwixt us. Which being said, the Spirits will bow down their heads to

the Horses crests, and then alighting down will call their Herald to withdraw their Horses ; which done, The Magician may begin to bargain with all, or any one of them, as a familiar invisibly to attend him, or to answer all difficulties that he propoundeth : Then may he begin to ask them of the frame of the World, and the Kingdoms therein contained, which are unknown unto Geographers : He may also be informed of all Physical processes and operations ; also how to go invisible and fly through the airy Region : They can likewise give unto him the powerful Girdle of Victory, teaching him how to compose and consecrate the same, which hath the force, being tyed about him, to make him conquer Armies, and all men whatsoever. Besides, there is not any King or Emperour throughout the world ; but if he desires it, they will engage to bring him the most precious of their Jewels and Riches in twenty four hours ; discovering also unto him the way of finding hidden treasures and the richest mines.

The girdle of
Victory.

And after the Coniurer hath fulfilled his desires, he shall dismiss the aforesaid Spirits in this following form.

The form of
discharge.

*I charge you ye three officious Spirits to depart unto the place whence ye were called, without injury to either man or Beast, leaving tender Corn untouched, and the seed unbruised ; I dismiss you, and licence you to go back untill I call you, and to be alwayes ready at my desire especially thou nimble **Diathin**, whom I have chosen to attend me, that thou be alwayes ready when I ring a little Bell to present thy without any Magical Ceremonies performed ; and so depart ye from hence, and peace be betwixt you and us, In the Name of the Father, Son, and Holy Ghost. Amen.*

When the Magician hath repeated this last form of dismissal, he will hear immediately a horn winding, after which the Herald with the set black Horses, and the three Spirits will mount upon them, compassing the Circle seven times, with the Herald winding his horn before them, and at every Candle they will bow towards the Horses crest, till coming towards the Northern quarter, they will with great obeysance seem to march away out through the solid wall as through a City gate.

CHAP. IV.

How to Consecrate all manner of Circles, Fumigations, Fire, Magical Garments, and Utensills.

What things are
to be consecrated.

Consecrations are related either to the person or the thing consecrated. The person is the Magitian himself, whose consecration consisteth in Abstinence, Temperance, and holy Garments. The things consecrated are the Oyl, the Fire, the Water. The Fumigations consisting of oriental Gums and Spices ; the magical Sword, Pensils, Pens and Compasses, the measuring Rule and waxen Tapers, the Pentacles, Periapts, Lamins, and Sigils, Vests, Caps, and Priestly Garments ; these are the materials to be consecrated.

Pentacles.

The sacred Pentacles are as signs and charms for the binding of Evil Dæmons, consisting of Characters and Names of the Superior order of the good Spirits opposite unto those evil ones whom the Magitian is about to Invoke : And of sacred Pictures, Images, and Mathematical Figures adapted to the names and natures of separated Substances whither good or evil. Now the form of Consecrating such Magical Pentacles is to name the vertue of the holy Names and Figures, their Antiquity and Institution with the intention of the Consecration purifying the Pentacle by consecrated fire, and waving the same over the flames thereof.

Utensils.

When the Exorcist would consecrate Places or Utensils, Fire or Water for magical uses, he must repeat the Consecration or Dedication of *Solomon* the King at the building of the Temple, the Vision of *Moses* at the Bush, and the Spirit of the Lord on the tops of the Mulberry-trees, repeating also the sacrifice of it self being kindled ; the Fire upon *Sodom*, and the Water of Eternal Life : Wherein the Magitian must still remember to speak of the seven golden Candle-sticks, and *Ezekiels* Wheels, closing the Consecration with the deep and mysterious Names of God and holy Dæmons.

Instruments.

When particular Instruments are to be sanctified, the Magitian must sprinkle the same with consecrated Water, and fumigate them with fumigations, anoint them with consecrated Oyl : And lastly, Seal them

with

with holy Characters ; after all which is performed, an Oration or Prayer must follow, relating the particulars of the Consecration with Petitions to that Power in whose Name and Authority the Ceremony is performed.

And in like manner shalt thou consecrate and sanctifie every Utensil whatsoever, by Sprinklings, Fumigations, Unctions, Seals, and Benedictions, commemorating and reiterating the sanctifyings in the holy Scripture, of the Tables of the Law delivered to *Moses* ; of the two Testaments in the New Covenant, of the holy Prophets in their Mothers wombs, and of *Aboliah*, and *Abolibah*, whom the Spirit of God inspired to frame all sorts of curious workmanship for the Tabernacle. This is the sum of Consecration.

How to
Consecrate.

CHAP. V.

Treating more practically of the Consecration of Circles, Fires, Garments, and Fumigations.

IN the Construction of Magical Circles, the hour, day, or night, and season of the year, and the Constellation are to be considered ; as also what sort of Spirits are to be called ; and to what Region, Air, or Climate they belong : Therefore this method is to be followed for the more orderly and certain proceeding therein. First, a Circle nine foot over must be drawn, within which another Circle three inches from the outermost must be also made, in the Center whereof the name of the hour, the Angel of the hour, the Seal of the Angel, the Angel of the day predominant, wherein the work is undertaken. Note, these attributes are to be inscribed betwixt the Circles round about with *Alpha* at the beginning, and *Omega* at the close.

Circles how to be
made.

When the Circle is composed, it must be sprinkled with holy Water, while the Magician saith, *Wash me O Lord, and I shall be whiter then Snow* : And as for the Fumigations over them, this Benediction must be said ; *O God of Abraham, Isaac, and Jacob, bless these thy subservient creatures, that they may multiply the force of their excellent odors, to hinder evil spirits and phantasms from entring the Circle, through our Lord. Amen.*

Fumigations.

An

An Exorcism for the fire.

Fire. The Exorcist ought to have an earthen Censer, wherein to preserve the fire for magical uses, and the expiations and fumigations, whose consecration is on this manner.

By him that created Heaven and Earth, and is the God and Lord of all, I exorcize and sanctified thee thou creature of Fire, that immediately thou banish every phantasm from thee, so that thou prove not hurtful in any kind : Which I beseech thee O Lord to confirm by sanctifying and making pure this creature of fire, that it may be blessed and consecrate to the honour of thy holy Name. Amen.

At the putting on the Garments,

Garments. Let the Magician say, *By the figurative mystery of this holy Stole or Vestment, I will cloath me with the armour of Salvation in the strength of the highest. Ancor, Amacor, Amides, Theodonias, Anitor. That my desired end may be effected through thy strength Adonai, to whom the praise and glory will for ever belong.*

Practice. Which Ceremonies being finished, the Exorcist shall proceed to the practical part of Invocation and Conjuration of all degrees of Spirits, having every utensil and appendix in readiness for the performance, and proceeding according to the method in these following Chapters.



CHAP. VI.

How to raise and exorcize all sorts of Spirits belonging to the Airy Region.

What sort of Garments must be used.

THE Garment which the Exorcist is cloathed withall at the performance of this action, ought according to the opinions of the chieftest Magicians, to be a Priestly Robe, which if it can no where be procured, may be a neat and cleanly linnen Vest, with the holy Pentacle fastned thereunto upon Parchment made of a Kids skin, over which an Invocation must be said, and then the Pentacle must be sprinkled with holy Water. At the putting on the Magical Garment,

this

this Prayer must be repeated : *By thy holy power Abdonai Sabaoth, And by the power and merit of thine Angels and Archangels, and by the vertue of holy Church, which thou hast sanctified, do I cloath me with this consecrated Garment, that what I am to practice may take erect through thy Name who art for ever and ever.*

Now as for the time of operation, and the manner thereof, The Instructions before set down, are sufficient to direct the Exorcist ; only the Acter and his Scholar must be mindful in the way, as they go towards the place of Conjuration, to reiterate the sacred forms of Consecrations, Prayers, and Invocations, the one bearing an Earthen Vessel with consecrated fire, and the other the Magical Sword, the Book and Garments, till approaching nigh the place where the Circle is to be drawn, they must then proceed to compose it after the aforesaid manner. And at last Exorcize the Spirits on this following manner :

Seeing God hath given us the power to bruise the Serpents head, and command the Prince of Darkness, much more to bear rule over every airy Spirit : Therefore by his strong and mighty Name Jehovah do I conjure you, (naming the Spirits), and by his secret commands delivered to Moses on the Mount, and by his holy Name Tetragrammaton, and by all his wonderful Names and Attributes, Sadai, Olon, Emillah, Athanatos, Paracletos, &c. That ye do here immediately appear before this Circle, in humane form, and not terrible or of monstrous shape, on pain of eternal misery that abides you, unless you speedily fulfil my commands, Bathar, Baltar, Archim, Anakim, Nakim. Amen.

When the Exorcist hath finished this Conjuration, he and his companion shall continue constantly turning themselves to the East, West, North and South, saying, with their Caps in their hands, *Serson, Auck, Nephaton, Basannah, Cabon* ; and within a little space they will behold various apparitions upon the ground, and in the air, with various habits, shapes, and instruments ; after that, he shall perceive a troop of armed men with threatening carriage appear before the Circle, who after they are conjured to leave off their phantasms, will at last present themselves before the Exorcist in humane form.

Then the Master must be mindful to take the consecrated Sword, and the cup of Wine into his hands ; the Wine he shall pour into the fire,

and

The manner of
Conjuring.

The form.

The Apparitions.

and the Sword he shall brandish in his right arm, being girded about with a Scarlet Ribbon ; after this the Magician shall say, *Sahire, Gephna, Anepherton* ; then the Spirits will begin to bow unto the Exorcist, saying, *We are ready to fulfil thy pleasure.*

So that when the Magician hath brought the Spirits to this length, he may ask what ever he desireth, and they will answer him, provided the questions belong to that order whereof they are.

What these
Spirits can do.

Now the properties wherein they excel, are these ; They can give the gift of Invisibility, and the fore-knowledge of the change of weather ; they can teach the Exorcist how to excite Storms and Tempests, and how to calm them again ; they can bring news in an hours space of the success of any Battle, Seidge, or Navy, how farr off soever ; they can also teach the language of Birds, and how to fly through the air invisibly.

An example of
their power.

'Twas through the assistance of these airy Spirits, that *Clanchiancungi*, the *Tartarian* Emperour did give the *Chinois* such a desperate rout near the year 1646. for it is reported, that he had constantly in his presence two Magicians, named *Ran* and *Sionam*, who perceived every motion of the *China's* Army, and had intelligence by these Spirits of the Emperours private Counsels and Consultations.

And it is credibly reported by Magicians, that wonderful things may be with facility effected through the assistance of these aforesaid Spirits, so that the Exorcist must be very affable unto them, and gently dismiss them (when he is satisfied) in this following manner ;

How to dismiss
them.

*Seeing ye have willingly answered all our Interrogations and desires, we give you leave and licence, In the Name of the Father, Son, and Holy Ghost, to depart unto your place, and be ever ready to attend our call ; Depart, I say, in peace, and peace be confirmed betwixt us and you. Amen. * * **

After all these Ceremonies are finished, the Spirits will begin to depart, making obeysance as they go ; and then the Master must demolish the Circle, and taking up all the Utensils repeat the *Pater Noster* as they are going away from the place of Conjuration.

CHAP. VII.

How to obtain the familiarity of the Genius or Good Angel, and cause him to appear.

According to the former Instructions in conjuring Spirits, we must proceed to consult with the *Familiars* or *Genii* ; first, after the manner prescribed by Magicians, the Exorcist must inform himself of the *name* of his good *Genius*, which he may find in the Rules of *Travius* and *Philermus* ; as also, what *Character* and *Pentacle*, or *Lamin*, belongs to every *Genius*. After this is done, Let him compose an earnest Prayer unto the said *Genius*, which he must repeat thrice every morning for seven dayes before the Invocation. The Magician must also perfectly be informed to what *Hierarchy* or *Order* the *Genius* belongs, and how he is dignified in respect of his Superiours and Inferiours ; for this form of *Conjuration* belongs not to the *Infernal* or *Astral Kingdom*, but to the *Celestial Hierarchy* ; and therefore great gravity and sanctity is herein required, besides the due observation of all the other injunctions, until the time approach wherein he puts the *Conjuration* in execution.

When the day is come wherein the Magician would invoke his proper *Genius*, he must enter into a private closet, having a little Table and Silk Carpet, and two Waxen Candles lighted ; as also a Chrystal Stone shaped triangularly about the quantity of an Apple, which Stone must be fixed upon a frame in the center of the Table : And then proceeding with great devotion to Invocation, he must thrice repeat the former Prayer, concluding the same with *Pater Noster*, &c. and a *Missale de Spiritu Sancto*.

Then he must begin to Consecrate the Candles, Carpet, Table and Chrystal ; sprinkling the same with his own blood, and saying, *I do by the power of the holy Names Aglaon, Eloï, Eloï, Sabbathon, Anepheraton, Jah, Agian, Jah, Jehovah, Immanuel, Archon, Archonton, Sadai, Sadai, Jeobaschali, &c. sanctifie and consecrate these holy utensils to the performance of this holy work, In the Name of the Father, Son, and Holy Ghost, Amen.*

Which done, the Exorcist must say this following Prayer with his face towards the East, and kneeling with his back to the consecrated Table.

How to consult
with *Familiars* and
Genii.

The Form of
Consecration.
The Prayer

O thou blessed Raphael my Angel Guardian, vouchsafe to descend with thy holy Influence and presence into this spotless Chrystal, that I may behold thy glory and enjoy thy society O thou who art higher then the fourth Heaven, and know'st the secrets of Elnel. Thou that ridest upon the wings of the wind, and art mighty and potent in thy celestial and super-lunary motion, do thou descend and be present I pray thee, and desire thee, if ever I have merited thy society, or if my actions and intentions be were and sanctified before thee, bring thy external presence hither, and converse with thy submissive Pupil, by the tears of Saints and Songs of Angels, In the Name of the Father, Son, and Holy Ghost, who are one God for ever and ever.

This Prayer being first repeated towards the East, must be afterwards said towards all the four winds thrice. And next the 70. Psalm repeated out of a Bible that hath been consecrated in like manner as the rest of the utensils ; which ceremonies being seriously performed ; the Magician must arise from his knees, and sit before the Crystal bare-headed with the consecrated Bible in his hand, and the Waxen Candles newly lighted, waiting patiently and internally for the coming and appearance of the *Genius*.

Signs of the
appearance.

Now about a quarter of an hour before the Spirit come. There will appear great variety of apparitions and sights within the glass ; as first a beaten road or tract, and travelers, men and women marching silently along ; next there will Rivers, Wells, Mountains and Seas appear : after that a Shepherd upon a pleasant hill feeding a goodly flock of Sheep, and the Sun shining brightly at his going down ; and lastly, innumerable shews of Birds and Beasts, Monsters and strange appearances, noises, glances, and affrightments, which shews will all at last vanish at the appearance of the *Genius*.

The Appearance.

And then the *Genius* will present it self amidst the Crystal, in the very same apparel and similitude that the person himself is in, giving instructions unto the Exorcist how to lead his life and rectifie his doings.

But especially (which is the proper work of every *Genius*) he will touch his heart and open his senses and understanding, so that by this means, he may attain to the knowledge of every Art and Science,

which

which before the opening of his Intellect was lockt and kept secret from him.

After which, the *Genius* will be familiar in the Stone at the Prayer of the Magician.

CHAP. VIII.

A form of Conjuring Luridan the Familiar, otherwise called Beletah.

Luridan is a Familiar Domestick Spirit of the *North*, who is now become servant to *Balkin*, Lord and King of the *Northern* Mountains, he calls himself the *Astral Genius* of *Pomonia*, an Island amongst the *Orcades* beyond *Scotland*. But he is not particularly resident there ; for in the dayes of *Solomon* and *David*, he was in *Jerusalem*, or *Salem*, being then under the name of *Beletah* ; after that he came over with *Julius Caesar*, and remained some hundred of years in *Cambria*, or *Wales*, instructing their Prophetical Poets in *British* Rhimes, being then surnamed *Urthin-Wadd Elgin*, from thence he betook himself unto this Island, *Anno* 1500. and continued there for 50 years, after which he resigned his Dominion to *Balkin*. and hath continued ever since an attendant unto this Prince.

The nature of
Luridan.

He is a Spirit of the Air in the order of *Glauron*. and is said to procreate as mortals do ; He is often sent by his Master upon errands to *Lapland*, *Finland*, and *Strik-finia* ; as also to the most *Northern* parts of *Russia*, bordering on the *Northern* frozen Ocean : His office (being called by Magicians) is to demolish strong holds of Enemies, destroying every night what they build the day before ; to extinguish fires, and make their Gunshot that it hath no power to be enkindled ; for his nature is to be at enmity with fire : and under his Master with many Legions he wageth continual warrs with the fiery Spirits that inhabit the Mountain *Hecla* in *Ise-land*, where they endeavour to extinguish these fiery flames, and the inhabiting Spirits defend the flames from his Master and his Legions.

His Office.

In

The Warrs of
Spirits.

In this contest they do often totally extirpate and destroy one another, killing and crushing when they meet in mighty and violent Troops in the Air upon the Sea ; and at such a time many of the fiery Spirits are destroyed, when the Enemy hath brought them off the Mountain to fight upon the water ; on the contrary, when the battle is on the Mountain it self, the Spirits of the Air are often worsted, and then great mournings and doleful noises are heard both in *Iseland* and *Russia*, and *Normay* for many days after.

The form of the
Circle and
Ceremonies.

But to proceed to the form of conjuring this aforesaid Spirit, the Magician must draw a Circle in a Moonshine night in some solitary Valley ; the Circle must be 18 foot over, and another Circle a foot distance within the same, being both drawn with chalk, and the Exorcist being girded about with two Snakes skins tyed together, and having many Snakes skins tyed to his cap, and hanging down before and behinde, must also with Chalk draw the form of a fiery Mountain at one side of the Circle on this manner ;



And around about the Mountain these following names must be wrote *Glauron*, *Opotok*, *Balkin*, *Opotok*, *Urthin*, *Opotok*, *Swaknar*, *Nalah*, *Opotok*, ✕ ✕ ✕ After the Mountain is drawn, he must consecrate the

CHAP. IX.

How to Conjure the Spirit Walkin the Master of Lucidan.

The names of
Olympick Angels.

AS in the former Chapter, the Exorcist is instructed to draw the form of the Mountain *Hecla* within the circle, so in this form of Conjuration he must do the same, adding these names to be written round the Mountain *Mathiel*; *Rahumiel*, *Seraphiel*, *Hyriel*, *Ravel*, *Fratiel*. These are the names of *Olympick Angels*, governing the *North*, and ruling over every airy Spirit that belongs unto the *Northern Climate*; so that the authority of these names must be used in the calling up of this Spirit, because he is a great Lord, and very lofty, neither will he appear without strong and powerful Invocations.

Therefore the Magician must make upon Virgin Parchment the two Seals of the Earth, and provide unto himself a Girdle made of a Bears skin with a rough side next his body, and these names wrote round about in the outside, * Alpha * Coronzon. Pah, Laniah, Adonay * Soucas * Damael * Angeli fortes * pur pur * Elibra, Elohim * Omega * per flammam ignis * per vitam Coronzon * Amen. * Also he must provide a black Priestly Robe to reach to his ankles, and a new Sword with *Agla* on the one side, and *On* upon the other; having likewise been very continent and chaste for three days before the execution of his design: and when the appointed night approacheth, he must take with him an earthen pan with fire therein, and a little Viol with some of his own blood, as also some of the Gum or Rozin that comes from the *Firr-tree*.

And coming to the appointed place in some solitary Valley, the circle must be drawn with chalk, as the former, one circle within another, and these powerful names in the circumference, *Otheos on Panthon Breshit, Washamaun, Waharet, Wahayah * Tohu * va Bohu * * ** * magnus es tu ben Elohim qui super alas ventorum equitatis *

This Circumscription is accounted amongst Magicians of all the most powerful and prevalent.

After this the Circle, Mountain, Fire, Turpentine, Girdle, Garments, Sword and Blood must be consecrated according to the foregoing forms of Consecration, adding also this to the end of the consecration.

Mighty

Mighty art thou O Adonay, Elohim, Va, Va, Aie, Aie, Arimor, who hast created the light of the day, and the darkness of the night, unto whom every knee bows in Heaven and on Earth, who hast created the Tohu and the Bohu, that is stupor or numbness in a thing to be admired, and mighty are thy magnificent Angels Damel and Guael, whose influence can make the winds to bow, and every airy Spirit stoop ; Let thy right hand sanctifie these consecrated utensils, exterminating every noxious thing from their bodies, and the circumference of this Circle. Amen. Calerna, Shalom, Shalom, Agla on Saffur, Tatrae, Angeli fortes. In Nomine Patris, Filii, & Spiritus Sancti. Amen, Amen, Amen. After that, he shall sweep the circle gently with a Foxes tayl, and sprinkle the same round with his blood, dipping also the Sword, or anointing it with the same, and brandishing the same in his right hand, he shall begin to conjure the Spirit on this following manner :

*I Exorcize and Conjure thee thou great and powerful Walkin, Lord of Glaucron, Lord of Luridan, and of fifteen hundred Legions, Lord of the Northern Mountains, and of every Beast that dwells thereon by the holy and wonderful Names of the Almighty Jehovah, Athanato * Atonos * Dominus sempiternus * Aletheics * Sadav * Jehovah, Kedesh, El gabor * Deus fortissimus * Anapheraton, Amorule, Ameron * * * Panthon * Craton * Muridon * Jah, Jehovah, Elohim pentasseron * * trinus et unus * * * ☆ I Exorcize and Conjure, I Invoke and Command thee thou aforesaid Spirit, by the powers of Angels and Archangels, Cherubim and Seraphim, by the mighty Prince Coronson, by the blood of Abel, by the righteousness of Seth, and the Prayers of Noah, by the voyces of Thunder and dreadful day of Judgment ; by all these powerful and royal words abovesaid, that without delay or malicious intent, thou do come before me here at the circumference of this consecrated Circle, to answer my proposals and desires without any manner of terrible form either of thy self, or attendants ; but only obediently, fairly, and with good intent, to present thy self before me, this Circle being my defence, through his power who is Almighty, and hath sanctified the same, In the Name of the Father, Son, and Holy Ghost. Amen.*

After the Magician hath thrice repeated this Conjuration, Let him immediately set the fire before him, and put the Rozin thereon to fumigate at the appearance of the conjured Spirits, and at the instant

of their appearance he shall hold the Censer of fire in his left hand, and the Sword in his right, still turning round as the Spirits do.

For in a little space after the Invocation is repeated, he shall hear the noise of Thunders, and perceive before him in the Valley a mighty storm of Lightning and Rain ; after a while the same will cease, and an innumerable company of Dwarfs or Pigmies will appear mounted upon Chamelions to march towards the Circle surrounding the same.

Next comes **Balkin** with his Attendants ; he will appear like the god *Bacchus* upon a little Goat, and the rest that follow will march after him afoot.

Assoon as they come near the Circle, they will breath out of their mouths a mist, or fog, which will even obscure the light of the Moon, and darken the Magician, that he cannot behold them nor himself ; yet let him not be discomfited, or afraid, for that fog will be quickly over ; and the Spirits will run round the Circle after **Balkin** their Lord, who rides upon a Goat ; they will continue to surround the Circle, till the Magician begin the form of obligation or binding their Leader or King in this form, with the Sword in his right hand, the Fire and Rozin burning before him.

*I conjure and bind thee **Balkin**, who art appeared before me, by the Father, by the Son, and by the Holy Ghost, by all the holy Consecrations I have made, by the powerful Names of Heaven, and of Earth, and of Hell, that I have used and uttered in calling upon thee, by the Seals which thou here beholdest, and the Sword which I present unto thee, by this sanctified Girdle, and all the sanctified and potent things aforesaid, That here thou remain peaceably, and of thy present shape before the Northern quarter of this Circle, without injury to me in body, soul, or fortune ; but on the contrary, to answer faithfully unto my demands, and not hence to remove, till I have licenced thee to depart, In the Name of the Father, Son, and holy Spirit. Amen.*

When he is thus obliged, he will alight from his Goat, and cause his Attendants to remove further into the Valley, then will he stand peaceably before the Circle to answer the Magician.

After this the Magician shall begin to demand into his own possession a Familiar to build or pull down any Castle or strong hold in a night ;
and

and that this Familiar bring with him the Girdle of Conquest, or Victory, that the Magician being girded with the same may overcome all enemies whatsoever,

And further, the Spirit is able to inform him of all questions concerning Thunder and Lightning, the Motions of the Heavens, the Comets and Apparitions in the air, Pestilence and Famine, noxious and malevolent blasts, as also of the Inhabitants of the *Northern Pole*, and the wonders undiscovered throughout the world.

Likewise if the Exorcist inquire concerning the habitations of starry Spirits, he will readily answer him, describing their orders, food, life, and pasttime truly and exactly.

After the Magician hath satisfied himself with inquiries, and curious questions unto the Spirit, there will come from amongst the company a little Spirit of a span long, like a little *Ethiop*, which the great King will deliver unto the Exorcist to continue as a Familiar with him as long as his life shall last. This familiar the possessor may name at it pleaseth him.

The three last, who had this Spirit into possession, were three *Northern* Magicians, the first *Honduros* a *Norwegian*, who called it *Phitenar*, and commanded it at his pleasure with a little Bell.

After him *Benno* his eldest Son enjoy'd the same under the same name.

And *Swarkzar* a *Polonian* Priest was the last who enjoy'd it under the Name of *Murcuta*; all which names were imposed upon it, according to the pleasure of the Masters; and therefore the naming of this familiar is left to the discretion of the Exorcist.

Now when the Master hath taken this familiar into his custody and service, the Spirit *Balkin* will desire to depart, being wearied if the action continue longer then an hour. Therefore the Magician must be careful to dismiss him in this following form :

Because thou hast diligently answered my demands, and been ready to come at my first call, I do here licence thee to depart unto thy Proper place, without injury or danger to man or Beast ; depart, I say, and be ever ready at my call,

being

being duly exorcized and conjured by sacred Rites of Magick ; I charge thee to withdraw with quiet and peace ; and peace be continued betwixt me and thee, In the Name of the Father, Son, and Holy Ghost. Amen.

Then the Spirits company will begin to march about their Prince, and in a formal Troop will march along the Valley, whilst the Magician repeateth *Pater Noster*, &c. until the Spirits be quite out of sight and vanished.

This is a compleat form of conjuring the aforesaid Spirit, according to the Rules of *Vaganostus the Norwegian*.

BOOK II

A
DISCOURSE

CONCERNING

THE NATURE AND SUBSTANCE

OF

Devils and Spirits



BOOK II

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CHAP. I.

*Of Spirits in General ; What they are and how to be considered :
Also how farr the Power of Magitians and Witches is able to
operate in Diabolical Magick.*

I.



Ecause Reginald Scot in his Treatise, upon the *Nature of Spirits and Devils**, hath only touched the subject thereof superficially, omitting the more material part ; and with a brief and cursory Tractat, hath concluded to speak the least of this subject which indeed requires most amply to be illustrated ; therefore I thought

**The Discovery of
Witchcraft,
London, 1665.*

fit to adjoyn this subsequent discourse ; as succedaneous to the foregoing, and conducing to the compleating of the whole work.

2. The Nature of Spirits is variously to be considered, according to the source to which each *Caterua* doth belong : for as some are altogether of a divine and celestial nature ; not subject to the abominable Inchantments and Conjurations of vitious mankind ; so others are the grand Instigators, stirring up mans heart to attempt the enquiry after the darkest, and most mysterious part of Magic : or Witchcraft : neither is this their suggestion without its secret end : that is, that by the private insinuation, and as it were incorporating themselves into the affection, or desire of the Witch, or Magician ; they may totally convert him into their own nature : reducing him at last by constant practice, to such obdurateness and hardness of heart, that he becometh one with them, and delighted with their association, being altogether dead to any motions in himself that may be called good.

*The nature of
Spirits.*

3. And if we may credit example, which is the surest proof ; the very imaginations, and affection of a Magician, doth create an evil Essence or Devil ; which was not before in being : for, as the Astral Spirits are believed by many to Germinate and procreate one another, so likewise, are the infernal Spirits capable of multiplication in their power and essence, according to their Orders, Ranks and Thrones ; by means of the strong imagination in a Witch, or malevolous person, earnestly desiring their assistance.

*The original of
evil essences.*

4. Not

Their
Germination.

4. Not that the Spirits or Devils so begotten do any whit add or contribute to the number in general ; for as they are capable of increasing into distinct and separated substances, so are they likewise again contracted, and as it were annihilated ; when the force of that Imagination is gone, which was the cause of their production : The nature of a spirit, whither heavenly or hellish, being to dilate, or contract themselves into as narrow compass, as they please ; so that in a moment they can be as big in circumference as an hundred worlds, and on a sodain reduce themselves to the compass of an atome.

Their Habitation.

5. Neither are they somuch limited as Tradition would have them ; for they are not at all shut up in any separated place : but can remove millions of miles in the twinkling of an eye, yet are they still where they were at first : for, out of their own element, or quality, they can never come : go whither they will, they are in darkness : and the cause is within them, not without them : as one whose mind is troubled here in *England*, can remove his Carcase from the place where it was before ; but should he go to the utmost bounds of the Earth, he cannot leave his perplexed and tormented minde behind him.

Their shapes.

6. As for the shapes and various likenesses of Devils, It is generally believed, that according to their various capacities in wickedness, so their shapes are answerable after a Magical manner, resembling spiritually some horrid and ugly monsters, as their conspiracies against the power of God, were high and monstrous, when they fell from Heaven : for the condition of some of them is nothing but continual horror and despair ; others triumph in firie might and pomp, attempting to pluck God from out of his Throne ; but the quality of Heaven is shut from them, that they can never find it, which doth greatly add to their torment and misery.

Their place of
pleasure or
torment.

7. But that they are materially vexed and scorched in flames of fire, is inferiour to any to give credit to, who is thoroughly verst in their nature and existence : for their substance is spiritual ; yea their power is greater, then to be detain'd or tormented with any thing without them : doubtless their misery is sufficiently great, but not through outward flames ; for their Bodies are able to pierce through Wood and Iron, Stone, and all Terrestrial things : Neither is all the fire, or
fewel

fewel of this World able to torment them ; for in a moment they can pierce it through and through. But the infinite source of their misery is in themselves, and is continually before them, so that they can never enjoy any rest, being absent from the presence of God : which torment is greater to them, then all the tortures of this world combin'd together.

8. The wicked souls that are departed this life, are also capable of appearing again, and answering the Conjurations of Witches, and Magicians, for a time : according to *Nagar the Indian*, and the *Pythagoreans*. And it cannot be easily conceived, that their torment is much different from the rest of the Devils : for the Scripture saith : *every one is rewarded according to their works*. And, *that which a man sows, that he shall reap*. Now as the damned Spirits, when they lived on earth, did heap up vanity, and load their souls with iniquity, as a treasure to carry with them into that Kingdom, which sin doth naturally lead into : so when they are there, the same abominations which here they committed, do they ruminate and feed upon ; and the greater they have been, the greater is the torment, that ariseth before them every moment.

The cause of their torment.

9. And although these Infernal Spirits, are open Enemies to the very means which God hath appointed for mans salvation ; yet such is the degenerate and corrupted mind of mankind, that there is in the same an itching after them for converse and familiarity, to procure their assistance, in any thing that their vain imagination suggesteth them with : to effect which, they inform themselves in every Tradition of Conjuratation and Exorcism ; as also in the names, natures and powers of Devils in general, and are ever restless, till their souls be totally devoted to that accursed and detestable nature, which is at enmity with God and goodness.

How Magicians deal with them.

10. Now to proceed in the description of these Infernal Spirits and separated *Demons*, or *Astral Beings*, as also of those in the Angelical Kingdom ; they that pertain to the Kingdom of Heaven, are either Angels which are divided into their degrees and orders ; or else the righteous souls departed, who are entred into rest : And it cannot be, but that the life of Angels and Souls departed, is the same in Heaven, as also the food that nourisheth them, and the fruits that spring before them :

The Orders of heavenly Beings.

them : Nor is it possible for any, how expert so ever in Magical Arts, to compel either of them, of what degree so-ever they be, to present themselves, or appear before them : Although many have written large Discourses and Forms of Convocation, to compel the Angels unto communication with them by Magical Rites and Ceremonies.

That they are not
subject to
conjurations.

11. It may indeed be believed, that seeing there are infinite numbers of Angels, they are also imployed for the glory of God, and protection of mankind, (but not subject to Conjurations) And that they accompany many righteous men Invisibly, and protect Cities and Countries from Plagues, War, and infestings of wicked Spirits, against which Principalities and Powers of Darkness, it is their place to contend and war, to the confusion of the Kingdom of Darkness.

What Spirits may
be conjured.

12. But such Spirits as belong to this outward World, and are of the Elemental quality, subject to a beginning and ending, and to degrees of continuance ; These may be solicited by Conjurations, and can also inform Magicians in all the secrets of Nature ; yet so darkly, (because they want the outward organ) ; that it is hardly possible for any that hath fellowship with them, to learn any manual operation perfectly and distinctly from them.

The nature of the
Astral Spirits.

13. Many have insisted upon the Natures of these Astral Spirits : some alledging, *That they are part of the fallen Angels, and consequently subject to the torments of Hell at the last judgment* : Others, *That they are the departed souls of men and women, confined to these outward Elements until the Consummation* : Lastly, others, As *Del rio*, *Nagar* the Indian Magician, and the *Platonists* affirm, *That their nature is middle between Heaven and Hell ; and that they reign in a third Kingdom from both, having no other judgment or doom to expect for ever.*

Their degrees.

14. But to speak more nearly unto their natures, they are of the source of the Stars, and have their degrees of continuance, where of some live hundreds, some thousands of years : Their food is the *Gas* of the Water, and the *Blas* of the Air : And in their Aspects, or countenances, they differ as to vigour and cheerfulness : They occupy various places of this world ; as Woods, Mountains, Waters, Air, fiery Flames, Clouds, Starrs, Mines, and hid Treasures : as also antient

Buildings,

Buildings, and places of the slain. Some again are familiar in Houses, and do frequently converse with, and appear unto mortals.

15. They are capable of hunger, grief, passion, and vexation : they have not any thing in them that should bring them unto God : being meerly composed of the most spiritual part of the Elements : And when they are worn out, they return into their proper essence or primary quality again ; as Ice when it is resolved into Water : They meet in mighty Troops, and wage warr one with another : They do also procreate one another ; and have power sometimes to make great commotions in the Air, and in the Clouds, and also to cloath themselves with visible bodies, out of the four Elements, appearing in Companies upon Hills and Mountains, and do often deceive and delude the observers of Apparitions, who take such for portents of great alterations, which are nothing but the sports and pastime of these frolick Spirits : as Armies in the Air, Troops marching on the Land, noises and slaughter, Tempest and Lightning, &c.

Their actions and affections.

16. These Astral Spirits are variously to be considered ; some are beings separate and absolute, that are not constitute to any work or service : Others are subservient to the Angels that have dominion over the Influences of the Stars : Others are the Astral Spirits of men departed, which (if the party deceased was disturbed and troubled at his decease,) do for many years, continue in the source of this world ; amongst these airy Spirits, to the great disquietness of the soul of the person, to whom they belong : Besides the causes are various that such Spirits rest not ; 1. When by Witchcraft they are enchanted, and bound to wander so many years ; as thrice or fourtimes seven, before they can be resolved into nothing. 2. When the person hath been murdered ; so that the Spirit can never be at rest, till the crime be discovered. 3. When desires and lusts, after Wife, or Children, House, Lands, or Money, is very strong at their departure ; it is a certain truth, that this same spirit belonging to the Starrs will be hankering after these things, and drawn back by the strong desires and fixation of the Imagination, which is left behind it : Nor can it ever be at rest, till the thing he accomplished, for which it is disturbed. 4. When

The distinct orders of starry Spirits.

Treasure hath been hid, or any secret thing hath been committed by the party ; there is a magical cause of something attracting the starry spirit back again, to the manifestation of that thing. Upon all which, the following Chapters do insist more largely and particularly.



CHAP. II.

Of the Good and Evil Dæmons or Genii : Whither they are ; what they are, and how they are manifested ; also of their names, powers, faculties, offices ; how they are to be considered.

The office of
Dæmons or Genii.

1. **A**CCORDING to the disposition of the mind, or soul, there is good or evil *Dæmon* that accompanies the party visibly, or invisibly ; and these are of such ranks and orders, and names, as the capacity of the persons soul is, to whom they belong : Their Office is said to be, fore-warning the person of eminent danger, sometimes by inward instinct, sometimes by dreams in the night, and sometimes by appearing outwardly. The *Dæmon* or *Genius* changeth its nature and power, as the person changeth his : and if from good, the party degenerate to iniquity ; then by degrees the good Angel leaves him, and an evil *Dæmon* doth naturally succeed : for each thing draws after that which is like it self.

Three ways of
enjoying their
society.
The First way.

2. Magicians mention three several wayes of enjoying the society of the *Bonus Genius* ; first by intellectual association, when secret and mental instigations do arise in their hearts, to do this or that, and to forbear the other : as in the Manuscript of *Nagar the Indian*, his own testimony of himself is to this effect : *My blessed Guardian Damulkar, hath now so sweetly communicated himself unto me ; That by all the manifestations, whereby a holy Dæmon can attend and converse with mankind, he appeareth unto me : first in the intellectual way, he is ever present, and every moment prompts me, what to act, what to forbear from acting : Ah had he not rushed up through the powers of my soul, and suddenly warned me in my Travel to Quiansi in China, through the airy Region, to turn nimbly to the right hand, at an instant, a mighty Troop of Devils, whose Leader was Grathnoek, coming through that tract of air, had crusht me into a thousand peices : This is the first degree of its appearing.*

3. Then

3. Then he proceedeth in the language of *Sina*, describing the second way of its manifestation : *And when the deepest sleep hath over-poured me, I am never without him ; sometimes my Damilkar stands before me like a glorious Virgin, administring to me a Cup of the drink of the Gods, which my Intellectual man exhausteth : sometimes he brings celestial Companies, and danceth round about me ; and when after the weariness of the Senses, through contemplation I fell into gentle sleep on the holy Mountain of Convocation, which is called Adan, he shewed me the motion of the Heavens, the nature of all things, and the power of every evil Demon.*

The second way.

4. Thirdly, he continueth to describe the External appearance of the Genius, to this effect : *Damilkar appears before me at my desire for my desires are as his desires : When I slept a long space in my private dwelling, he appeared outwardly, and watering me with the dew of the fourth Heaven, I awakned, when he had thrice said Naukim Naga ; so the time being come, we mounted through the Air, unto the holy Mountain of Convocation.*

The third way of their appearance.

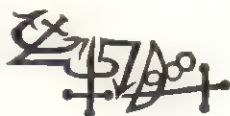
5. In this Example the three degrees of the Apparition of the Bonus Genius, or Good Demon are excellently deciphered, which is also the same in the appearance of the bad Genius : and according to the deepest Magicians, there be seven good Angels, who do most frequently become particular Guardians, of all others, each to their respective capacities ; and also seven evil Demons, that are most frequent in association with depraved persons, as Guardians to them.

Their number.

6. These are the seven good Angels, or Demons.

The seven good angels.

Jubantadace a mighty Prince in the Dominion of Thrones, he cometh unto such as follow national affairs, and are carryed forth unto warr and conquest ; he beareth alwayes a flaming Sword, and is girded about, having a helmet upon his head, and appearing still before the party in the Air : he must be solicited and invocated with Chastity, Vows, Fumes, and Prayers : and this is his Character to be worn as a Lamin.



Nah=li=Nah

Dah=li=Dah one of the Powers, accompanying such as are Virgins, and devoted to Religion, and a Hermits life : he teacheth all the names and powers of Angels, and gives holy Charms against the assaults of *Evil Demons* : he must be addrest unto by Prayer, resignation, and fasting, with a celestial Song out of the Canto's of *Nagar* : this is his Character.



Dal=gab appearing to those that are devoted to the knowledge of Magick ; teaching them how to exercise Infernal Witchcraft without danger, and in despite to the Devils : he must be sought by hours, minutes, constellations, privacy and blood, &c. He hath a bow bent in his hand, and a Crown of Gold upon his head : this is his Character.



Alavnom one of the Powers who hath the ability of subservient administration ; that is, at one time to be present with many ; he resembleth a Ew with Lamb, typifying his nature in that appearance.

Caonim an Angel, causing his Pupil to go invisible, and transporting him at his pleasure in a moment, to the outmost parts of the earth.

Dalanni the Instructor in Manual operations, by whom *Bezaliab*, and *Abolibab* were divinely inspired for the structre of the Tabernacle.

Kama=umt who is the Instructor in Cabalistical Magick, and reveals the secrets of numbers, the names of Angels, and the virtue of *Boim*.

7. These are the seven *bad Angels* or *Demons*.

As the power and capacity of the *good*, proceeds from the strength of God, in the quality of heaven ; so is the force of the *evil Genii*, in the hellish quality correspondent : for it is to be noted, that these *evil Angels* did before their fall, enjoy the same places and degrees that now the *good* or *holy Angels* do : so that as their power is to instruct men in Government, Abstinence, Philosophy, Magick, and Mechanick Arts, for a good intent, and for the glory of God : The power of the *evil* ones is the very same to inform and instigate unto the same attainments, as farr as they may be instrumental for the Devil, or the Kingdom of Darkness therein.

The nature of both.

8. Their names are 1. *Panaltarp*, like a Crocodile with two heads. 2. *Baratron* appearing like a Conjuror in a Priestly habit. 3. *Sondennah* like a Hunts-man. 4. *Greismodal* accompanying his Pupil like a Spaniel-Dog. 5. *Ballisargon* the grand Inticer to theiving and robbery, till he hath brought his followers to destruction. 6. *Morborgran* who can put on various likenesses, especially appearing as a Serving-man. 7. *Barman* who most commonly possesseth the soul of those that are joyned unto him.

The seven evil *Genii*, and the manner of their appearances.

9. These are the names of the 7 *good* and *evil Demons* ; according to the antient writing, on the Magical Art : who do also to many particular Cities and Countries, ascribe certain good and evil Angels ; the one whereof protects and defends, the other inflicts Pestilence and Famine upon them : Like unto which is the story recorded by *Sigbertus in Chronicis* : That in the 11th year of the reign of Constans, a good Angel and a bad were seen by the whole City of Constantinople, nightly to fly about the City ; and as often as by the command of the good Angel, the other smote any house with a dart in his hand, such was the number that dyed in that house, according to the strokes given.

An example.

10. And indeed it is to be feared, that whosoever have ever pretended, or do at present alledge, that they enjoy familiarity with a familiar Spirit ; I say its greatly to be suspected, that all such familiars belong to the Kingdom of Darkness ; for such are too too officious, and ready to attend the depraved desires of mortal men whereas if

The uncertainty of communicating with Angels.

communication

communication with Angels, or good and holy Guardians be at all attainable, yet such is the difficulty of the attainment, that the examples thereof, if true, are exceeding rare : But in general, the writings of Magicians and Naturallists do plentifully abound with examples of this nature ; whether good or evil, is yet to be determined. I have been told of a certain Country-man, in these dayes, who was continually pestered with the company of a woman, discerned by none but by himself : If he was upon Horse-back, she would be behind him : if at dinner, she sate at his elbow ; if lying on his bed, there she was also present ; And if at any time he had taken a journey, or gone about some unprofitable business, at such a time she accompanied him not ; and seldom escaped he some mischief when she was absent : But at last, for all her dutiful pretences, as she accompanied him, riding through a deep and swift running River, she tumbled him into the deepest part, and lay upon him till she had strangled or drowned him.

Familiars in the
time of the Jews.

11. Amongst the *Jews* this kind of Idolatry was frequent, to consult with and associate themselves unto familiar Spirits, whom they compelled to do them domestick service, dressing their Camels, lifting their burthens, and doing their messages : for the attaining their service they had many blasphemous Forms, and superstitious Ceremonies and Sacrifices ; making the holy Names of God subservient to their accursed practices : one whose name was *Waal=Ben=ammin*, was adjudged by the Law of *Moses* to be burnt for the like practices ; being condemned in the time of one *Judah* a high Priest in the Captivity for killing an Infant, and with its blood performing Sacrifice to *Waalsebul*, with various ceremonies intermixed ; by which means his God had bequeathed unto him a certain Lacky from the Infernal Troop to attend and serve him for his whole life time : this is to be found in *Zoar's* Coment upon *Berosus*, and *Belus*, who affirms, *That at his tryal he endeavoured to prove, that the same was the good Angel or Genius given unto him by the mercy of God.*

Several men have
wrote and
methodized the
Art of
Conjuration.

12. Both the *Hebrew Cabalists* and *Heathen Magicians*, as also those addicted to Magick in Christianity, have all of them laid down certain forms of attaining the company of a good, or evil Angel, by number and astrological Observations, fitted to the rules of Conjuration and Invocations : And many of the superstitious *Rabbi's* have affirmed,

That

That they were able by such practices, to cause the ghost of Adam, Eve, or any of the holy Patriarchs to appear unto them : which was surely the delusion of Satan to harden their hearts. But in the Addition to Scot's 15th Book of the Discovery this Subject is more practically handled ; where many forms of obtaining the Society of the Bonus, or Malus Genius, are plainly decyphered : so far as with safety and convenience they could be described.

The seven good angels.

CHAP. III.

Of the Astral Spirits of men departed : What they are : And why they appear again : And what Witchcraft may be wrought by them.

1. **A**S the Astral Spirits separate, which belong not to any deceased person, do for many years survive, or continue ; so if the party deceased hath departed in discontent, and melancholy, it is often known that they return again, and causing terrour to families and houses, do wait for opportunity to disburthen themselves, that at length they may come into their desired rest.

The spirits of men return again.

2. The opinion of many is, *That the Devill in their likeness is all that appears* : But the more Learned have sufficiently demonstrated, through Example, and Experience ; *That the apparition is really proper to the person deceased.* Nor can it easily be denyd, That to every man, and woman, while they live the natural Life, there belongs a *Syderial*, or *starry Spirit* ; which takes its original wholly from the Elemental property : And according to the weaker, or stronger capacity of the party, it hath the longer, or shorter continuance, after the bodies decease.

All men have starry Spirits.

3. Such persons as are secretly murdered, and such as secretly murthur themselves, do most frequently appear again, and wander near the place where their Carcase is, till the radical moisture be totally consumed : according to the opinion of *Paracelsus*, after the consumption whereof, they can reappear no longer, but are resolv'd into their first being, or *Astrum*, after a certain term of months, or years, according to the vigour, or force of that first attraction which was the only cause of their returning.

What sort of persons most frequently appear.

4. The

The manner and
time of their
appearance.

4. The manner and seasons of their appearing are various : Sometimes before the person, unto whom they do belong, depart this life, they do by external presentations forewarn him, near the time, that the day of death approacheth. As it is reported of *Codrus Laenus*, to whom an empty, meager Ghost appeared at midnight, signifying unto him, *how sad and lachrymable a Tragedy was shortly to attend him* ; and also adding, *that he would visit him in the Execution thereof* : which proved not contrary to the words of the apparition ; for at the very instant, when his Treacherous Wife had stab'd him at the heart, on a suddain he beheld the same, with preparations for his interment, whilst he yet survived, after the fatall wound was given.

The reason
thereof.

5. Sometimes the starry spirit of a person appears to his beloved Companion, many hundred of miles asunder, who was ignorant of the death of the party : And it hath often been heard, that when none of the kindred or family of the said party deceased, have ever been disturbed by it, or in the least been sensible of its appearing ; yet to some of its most intimate acquaintance, it discovers it self, and importunes them to perform some ceremony, or other, that it may be returned into rest ; or else discovers some treasure, which was hid by the party whilst alive, or else some murther which it had committed : But the most frequent cause of their returning, is when the party hath himself been privately murdered.

The power of
magicians over
them.

6. For such is the poysonous malice, and bloody spirit of the murtherers, that it sufficeth them not to have privately bereaved them of their Lives ; but also by certain earnest Wishes, Curses, and Conjurations, they do afterwards adjure them, that for such a term of years, they shall never have power to appear again : Which wishes, being earnestly given forth, from the hellish root in the murtherer, do exceedingly torment the murdered parties spirit, taking deep impression thereon ; so that it is alwayes in continual sorrow, and anguish, till the term of years be expired, and till the murther be made manifest to the world : after which discovery, it returns to perfect rest ; This is well known to those that are exercised in Witchcraft, and cruell Murthers, though not common to those that murther but once.

7. There

7. There be many Ancient families, in *Europe*, to whom the Ghost of their first Progenitor, or Ancestor appears immediately before the departure of some Heir, or chief in the same family : which assertion is confirmed by *Cardan*, in an Example of “an Antient family, in the Dukedome of *Parma*, called the *Tortells*, to whom there belongs an “ancient Castle, with a spacious Hall ; near the Chimney of the said “Hall an old decrepit Woman, for these hundreds of years, is wonted “to appear, when any of the Family is about to dye : And it is reported “amongst them that the same is the Ghost of one belonging to the “same name, and family, who for her Riches, was murdered by some “of her Nephews, and thrown into a pit.

Example.

8. Many such apparitions do for many years continue to be seen in one particular place ; ever watching for opportunity, to discover some murder, or Treasure hid : And the cause of the difficulty of the said discovery, consists in the nature of their substance ; for could they make use of the organ of the Tongue, they might quickly discover it : or if they had the outward benefit of Hands, they might produce the said Treasure, or Carcase murdered, but this they are seldome able to accomplish ; being destitute of the outward Organs, and mediation of Hands to hold withall, or Tongue to vent their grievances : And that this is true, the manner of their appearance doth confirm it : For all that they are able to effect, if they have been murdered, is commonly to appear near the very place, where their body lies, and to seem as if they sunk down, or vanished in the same ; or else to appear in the posture of a murdered person, with mangled, and bloody wounds, and hair disshevel'd : But it is rarely known, that any such apparitions have plainly spoken, or uttered by words, the time of their murder, with the cause, the persons name, or place ; unless the murder, by circumstances hath been more then ordinary, horrid, and execrable : then the remembrance of the same doth sometimes enable the apparition to frame a voice, by the assistance of the Air, and discover the fact.

The cause of the difficulty and paucity of appearances.

9. But to speake in general concerning apparitions, why they are so seldome seen ; and why such spirits as appear, can not without Mans assistance accomplish their design ; It may easily be apprehended, that all Spirits, or spiritual Substances, and Devils, have their life, breath,

More particularly of the same.

and

and motion in another source, or Element then this external world ; And as any creature, whom the Element of Water hath nourished, and bred, can live but short while upon the Land ; So its with them, when they come out of their proper habitations : which is the cause of the rarity of apparition ; it being as difficult for any spirit to manifest it self in this outward principle, of the four Elements, as for a man to continue with his head under water : yea it is rather pain, then pleasure for any spirit, whether good, or bad, to come into this outward world.

The nefarious
practices of
Necromancers in an
example.

10. Great is the villany of Necromancers, and wicked Magicians, in dealing with the spirits of men departed ; whom they invoke, with certain forms, and conjurations, digging up their Carcasses again, or by the help of Sacrifices, and Oblations to the infernal Gods ; compelling the Ghost to present it self before them : how this was performed in antient times, by Hags, and Witches, is notably described in the *Æthiopian History* of *Heliodorus*, in the practice “of an antient
“woman, who coming into the Camp, in the dead of night ; where
“amongst many slaughtered bodies, the body of her Son was also
“slain ; whose carcass she laid before her, digging a hole, and making
“a fire on each side, with the body in the midst ; Then taking an
“earthen pot from a three footed stool, she poured honey out of it,
“into the pit ; then out of another pot, she poured milk ; and likewise
“out of the third : Lastly, she cast a Lump of hardned dough, in the
“form of a man into the pit : the Image was “Crowned with Lawrell :
“then she threw in some of the Shrub called *Bdellium* This done, with
“a sword she ran frantickly up and down, cutting herself ; and with a
“Lawrell branch sprinkled of her blood into the fire : at length
“whispering at her Sons ear, she caused him to arise, and questioning
“him of the fortune of his Brother, what was become of him, he
“answered dubiously speaking prosperity to two persons that secretly
“beheld her, and telling her, That suddain death for her impiety
“attended her, which came to passe ere she left the place ; after all
“these predictions, the Carcase ceased to answer any more : and tumbled
“groveling on the ground again.

Example.

11. And although by most men, as also by Reginald Scot in his *Discovery*, it is constantly believed, that the Witch of *Endor* raised

not

not *Samuel*, nor the Ghost of *Samuel*, as not beleiving that there is an *Astral Spirit* or Ghost belonging unto every Man ; yet it is very probable, that by her conjurations she caused his *Sydereal Spirit* to appear : which is possible to be effected : and hath been often done as *Weaver* in his *Funeral Monuments* records of *Edward Kelly*, “who in the Park of *Walton* “*Ledale* in the County *Lancaster*, with one *Paul Waring*, Invoked a “Devil, and after wards digg’d up the Corps of a poor man, that had “been buried that very day, in a place near the same, called *Law* “*Church-yard* : whom he compelled by Incantations, and Conjurations “to speak, and utter prophetical words, concerning the master of one “of his Assistants.

12. According to the state and condition wherein a person dyes, so is it with their *Astral Spirit* : for if they died in perfect peace, and had come through the valley of true Repentance ; being dead to this Life before it left them ; then their *starry Spirit* doth enter into rest, in its proper source, or quality at the instant of their Decease : nor is it possible for all the Conjurations in Hell, to cause them to return, or appear again.

The state of the
Starry Spirit.

13. But some might object, That *Samuel* was an Holy Prophet, and attained unto a perfect Life ; which is thus to be answered, that before Christ came into the world, none of the most Holy Prophets of God, did ever attain to that degree of blessednesse, that the Christians after Christ possessed : for in the time of the Law, a covering, or vail was spread over the faces of all people : and something there was that letted, or hindred their souls from any plain and perfect vision, and fruition of God ; otherwise then through types, and shaddows, which partition wall, the end of Christs Incarnation was to break down.

Why the Ghost
of *Samuel*
appeared.

14. In the writings of *Plato*, there be many strange Relations of the apparitions of Souls, of their torments, and purgations, of the cause of their returning, what their nature is, what their substance and property is, and what their food, and nourishment is : but he mistakes the *Soul* for the *Astral Spirit* : for the Soul in its returning and apparition is farr different ; if a Holy Soul appear, it is to persons like it self, and that in sleep, warning them of dangers, and discovering heavenly secrets unto them : And if a Damned Soul appear, it is likewise to such as are
of

The opinions of
Plato.

of a nature like it self : whom it instigates, asleep, teaching them notorious Villanies in Dreams ; and provoking them to every wicked cogitation.

Of *Pythagoras*.

15. The sect of *Pythagoras* have strange and antick opinions, concerning Souls, and Ghosts, or starry Spirits : whom they alledge to be frequently converted into *Gods*, or *Dæmons*, or *Demi-Gods*, and *Heroes* (as the *Platonicks* do), And that there is a continual traduction, and transmigration of Souls, from one to another, till they attain to be deify'd at last ; and then that they do frequently appear, to those that be like themselves ; instructing, and forewarning them : It was also the belief of many wise, and antient Philosophers, that the *Oracles* were from such *Dæmons*, as had been the Ghosts, or Souls of wise and excellent men : as *Apollo's Oracle*, and the *Oracle of Pallas*, or *Minerva* : which opinions have much of reason and probability.

Of other
Philosophers.

16. It is also the opinion of some, that the particular Spirits of famous men do after the death of the body, take up some particular habitations, near such places Cities, Towns, or Countries, as they most do affect, as Tutelaries, and Guardians unto them ; Which is reported by *Vopiscus*, of *Apollonius Thyaneus* ; That when his City *Thyana* was taken by *Aurelianus* the Emperour : and when he was in his Tent, pondering furiously how to destroy the same ; the Ghost of *Apollonius* appeared unto him saying, *Aurelianus, if thou desirest to be a Conquerour, suppose not to slay these my Citizens : Aurelianus, if thou wilt be a Ruler, shed no innocent blood : Aurelianus, be meek, and gentle, if thou wouldst be a Conquerour.*

The Raptures of
Lunaticks.

17. I have heard many wonderful Relations from Lunaticks or such as are almost natural fools, who have asserted, *That being for many daies together conversant amongst Faeries in Woods, Mountains, and Caverns of the Earth, they have feasted with them, and been magnificently Entertaind with variety of dainties, where they have seen several of their Neighbours or Familiar acquaintance in the habit they were wont to weare, notwithstanding they were known to have been dead some years before.*

Their
Entertainments.

18. And many Learned Authors have also insisted upon this particular, alledging, *That when such as the Faeryes have brought into their Society do feast and nunket with them, though they have a real and perfect knowledge of*

their

their neighbours and acquaintance amongst the rest, yet their Language they are not able to understand, neither do these Acquaintance of theirs acknowledge or take notice of them at all, but do either sit (both they and all the rest) in a profound and tedious silence, or else discourse in a most stupendious kinde of Gibberish, not intelligible to strangers.

19. But more particularly to illustrate this conjecture, I could name the person who hath lately appeared thrice since his Decease, at least some Ghostly being or other, that calls it self by the name of such a person who was dead above an hundred years agoe, and in his life time accounted as a Prophet or Prædicter by the assistance of Sublunary Spirits. And now at his appearance did also give out strange Prædictions concerning Famine, and Plenty, Warrs, and Bloodshed, and the end of this world.

A strange example.

20. By the affirmation of the person that had Communication with him, the last of his Appearances was on this following manner ; *I had been, said he, to sell a Horse at the next Market Town, but not attaining my price, as I returned home by the way I met this man afore said who began to be familiar with me, asking what news, and how affairs moved throughout the Country ; I answered as I thought fit ; withal I told him of my Horse whom he began to cheapen, and proceeded with me so far, that the price was agreed upon ; so he turned back with me and told me, that if I would go along with him, I should receive my Money ; on our way we went, I upon my Horse and he on another milk white beast ; after much discourse I askt him where he dwelt, and what his name was ; he told me, That his dwelling was about a mile off, at a place called Farran ; of which place I had never heard though I knew all the Country round about ; he also told me, That he himself was that person of the Family of Learmonts so much spoken off for a Prophet ; At which I began to be somewhat fearful, perceiving us in a road which I had never been in before, which increased my fear and admiration more. Well on we went till he brought me under ground I know not how into the presence of a beautiful woman that payd me the moneys without a word speaking ; he conducted me out again through a large and long entry, where I saw above 600 men in Armour layd, prostrate on the ground as if asleep : at last I found my self in the open field by the help of*

Moon-light

Moon-light in that very place where first I met him, and made shift to get home by three in the morning, but the money I received was just double of what I esteemed it, and what the woman payd me, of which at this instant I have several pieces to show consisting of nine pences, thirteen pence halfpennies, &c.

Apparitions before Christianity, were frequent.

21. The variety of Examples throughout the writings of Learned men may serve as stronge inducements to confirm this particular of *Astral Spirits*, or *Ghosts* that belong unto Mortal men, returning after death untill the cause of their returning be taken away. In Ancient times before the name of Christianity, there was nothing more frequent than millions of Apparitions in fields where battails had been fought, seeming to fight as they had done at first, which the Ancient Heathens believed to proceed from the want of Burying. And from this arose the Poetical Romance of the *wandering of Ghosts besides the River Styx for an hundred years*. And the custome of Solemn Interment amongst them.

Why Funeral Piles were instituted.

22. But with more probability, The Custome of the Funeral Piles used by the *Romans*, and the Urns to reduce their Corpses into Ashes, was instituted at first to prevent the torment of the Deceased, least his Ghost should wander, or return, which doubtlesse from a natural cause may have the same effect, that the reducing of the carcase into Ashes suddainly after its decease may prevent the return of the Astral Spirit ; for if it be true what is affirmed by *Paracelsus*, that *the starry Spirit can continue no longer than the radical moisture in the body* ; it will naturally follow that its appearance is at an end when the body is burnt, seeing that the moisture is totally exterminate and consumed thereby. And in some sense the Ceremony may be said to be Laudable and Judicious, having so beneficial a consequence.

What the want of Burial causeth.

23. As there is some semblance of a natural cause in the custome of the Antient urns, so likewise may the Interment of slaughtered bodies by the like cause prevent the like Appearances ; for many are the examples that I have read of such as appeared to their surviving kindred and acquaintance, after they had been slaughtered in the Warrs, beseeching them to perform unto their bodies the Sacred Funeral Rites that their Ghosts might return into Rest, for which many have consulted with

the Oracles to be informed whether the deceased deserved Burial, because they held it unlawful to bury Murtherers, Incestuous and Sacrilegious, persons, which Nature her self doth also seem to hold if this following Relation be not false : which was, "That some Learned men returning from *Persia* where they had been to see the King Cosroes, "by the way interr'd a dead Carcase which they found unburied : And "in the following night the Ghost of an Ancient Matron, as if it had "been the Spirit of the World or Madam Nature her self, appeard "unto them, saying, *Why Interr ye that nefarious Carcase ? let the Doggs "devoure it ; The Earth who is the Mother of us all admitts not of that man "that depraves his Mother : So returning they found the Carcase yet "unburied.*

24. To confirm the verity of *Astral Spirits* proper, and their returning, I shall conclude this Chapter with the Example of the famous *Aristeus* the Poet who "in the Isle *Marmara* dyed suddainly, at which instant a "certain Philosopher of *Athens* arriving there, affirmed, *That he had "lately been in Company and discoursd with him.* In the mean time going to "Bury him they found him yet alive, but never after that had he any "constant residence amongst Mortals. Seven years after that he was "seen at *Proconnesus* his native Town, and remaind a while composing "several Poems and Verses called *Arimaspei*, and then vanished. In "*Metapontis* he was seen 300 years after that, charging that *Apollo's* "Altar should be erected by the name of *Aristeus Proconnesius*. The like stories are reported of *Apollonius*, and *Pythagoras*, whom their followers would have to be *Ubiquitaryes*, affirming, *That at one instant of time they were seen in several places thousands of miles in distance.* And though in *Iamblichus* who hath wrote the Life of *Pythagoras*, in *Philostratus* that wrote the Life of *Apollonius Tyanus*, there be many fabulous things reported as to the *Astral Spirits* separation, and return unto the body ; Yet I have sufficiently here endeavoured to separate the true from the more Poetical part in this particular Subject of the *starry Spirits* belonging to every individual man and woman, and their returning after the body falls away.

The conclusion of
this Chapter with
an example.

CHAP. IV.

Of Astral Spirits or separate Demons in all their distinctions, names, and natures, and places of Habitation, and what may be wrought by their Assistance.

Astral Spirits
common.

1. **H**AVING in the foregoing Chapter sufficiently illustrated the nature of the *Astral Spirits* proper, that belong to every individual ; The subject of this present Chapter shall be of *Astral Spirits separate* ; which are not constitute to any peculiar work or service, but do only, according to their nature and temper, haunt such places in the sublunary world as are most correspondent to their natures, and existence.

The Spirits of the
Planets.

2. According to the Judgment of Magicians, the Seven Planets have seven starry Spirits peculiar to themselves, whose natures are answerable to that peculiar Planet under which they are constitute. And they are said to be substitute under the seven Cæstial Angels that govern the influences of the superiour Spheres, being equal in their name and continuance with that planet whose Spirit they are, that is, till the Consummation of all things visible.

The Power of the
Planets.

3. And in that houre, month, day or year, wherein their Planet hath the most dominion, then is their efficacy most prevalent, and their operation the most powerful upon inferiour bodies, whether to the destruction or prosperity of that animal vegetative or mineral subject to their Influences, according to the dignification of the Planet at that instant Dominion ; for if ill affected, their nature is to blast with Mildew, Lightning, and Thunder any Vegetative proper to their Planet ; To deprive any Animal of sight or the motion of the nerves under their Dominion ; And lastly, bring Plagues, Pestilence, and Famine, Storms, and Tempests, or on the Contrary to bring sweet and excellent Influences upon Animals, or Vegetatives under their Planetary Regiment, if well and honourably dignified.

Spirits of the Air.

4. Innumerable are the Spirits that inhabit the Aiery Region, germinating amongst themselves as Magicians affirm, and begetting one another after a Mystical manner. It is their property to be instant in storms and boistrous weather, which is said to be joy and delight unto

them ;

them ; And in such a season they may with most facility be call'd upon, and make their appearance, which they do accordingly to their age, and youthfulness, seeming young or old at their appearance answerable to their years. Besides they march in mighty Troops through the Aiery Region, waging warr amongst themselves, and destroying one anothers beings or Existences, after which they are reduced to the primary source or nature of the Starrs. This is likewise to be observed that according to the Language, Vigour, Life, and Habit of that Region wherein they live, such is their Habit, Language, and Ability, one *Caterua* or Company being ignorant of their Neighbours, or Enemies Language, so that they have need of the Assistance of such Spirits as dwell *in omnibus Elementis*, to be their Interpreters.

5. And doubtless from hence arise the various deceptions that men are incident unto in their judgments of Apparitions, perswading themselves that they are portents and foretokens of Warr and Famine, when such numerous Spirits are beheld Fighting or Marching either in the Air, Earth, or Water : whereas it is nothing else but the bare effect of the Natures and Tempers of such Aerial beings to fight and randevouse immediately after sun-set, or else later in the Summer evenings, which is their principal time of such Conventions. And though it must be confest that such Spirits may be, and are the Devils Instruments as appertaining to the Kingdom whereof he is Ruler ; Yet considered in themselves, their Nature is wholly harmless, as to ought that may be called *innate Evil*, having nothing in them that is eternal as the Soul of Man : and consequently nothing in them that is able to make them capable of enjoying Heaven, or induring the torments of Hell.

Their Actions.

6. And it is believed by some, that according to the motion of the spheres, there are certain companies of Aerial Spirits good and bad that follow them in their motions round the earth, the good distilling influences that are good, and the bad, such influences as are destructive to every thing that is under their Dominion. It is also believed that by the assistance of Devils, and damned Spirits, such Aerial Spirits are given for Familiars to some Magicians and Witches with whom they are said to have actual copulation, and the enjoyment of every dainty meat through their assistance, being able thereby to go invisible, to fly
through

Spirits appropriate
to the spheres.

through the air, and steal Treasures and Jewels from the Coffers of Princes, as also carouse in Wine-sellers, and Pantries of those that are most amply provided with the choisest Daynties.

Terrestrial Spirits.

7. Subordinate unto these of the Air are the Terrestrial Spirits, which are of several degrees according to the places which they occupy, as Woods, Mountains, Caves, Fens, Mines, Ruins, Desolate places, and Antient Buildings, call'd by the Antient Heathens after various names, as *Nymphs, Satyrs, Lamii, Dryades, Syvanes, Cobali, &c.* And more particularly the *Faeries*, who do principally inhabit the Mountains, and Caverns of the Earth, whose nature is to make strange Apparitions on the Earth in Meddows, or on Mountains being like Men, and Women, Souldiers, Kings, and Ladyes Children, and Horse-men cloathed in green, to which purpose they do in the night steal hempen stalks from the fields where they grow, to Convert them into Horses as the Story goes. Besides, it is credibly affirmed and beleev'd by many, That such as are real Changlings, or Lunaticks, have been brought by such Spirits and Hobgoblins, the true Child being taken away by them in the place whereof such are left, being commonly half out of their wits, and given to many Antick practices, and extravagant fancies, which passions do indeed proceed from the powerful influence of the Planet in their nativity, and not from such foolish conjectures.

Faeries.

8. Such iocund and facetious Spirits are sayd to sport themselves in the night by tumbling and fooling with Servants and Shepherds in Country houses, pinching them black and blew, and leaving Bread, Butter, and Cheese sometimes with them, which if they refuse to eat, some mischief shall undoubtedly befall them by the means of these *Faeries*. And many such have been taken away by the sayd Spirits, for a fortnight, or a month together, being carryed with them in Chariots through the Air, over Hills, and Dales, Rocks and Precipices, till at last they have been found lying in some Meddow or Mountain bereaved of their senses, and commonly of one of their Members to boot.

Lares, and Domestic Spirits.

9. Certainly the *Lares* and *Penates*, or houshold Gods of the antient Heathens were no other than such like Spirits who for several years would keep their residence in one house till upon some displeasure

offered

offered, or offences done by any of the sayd Family, they departed and were never afterwards heard of. There are plenty of such examples to be found in *Olaus Magnus*, and *Hector Boethus* in his *History of Scotland*, relating wonderful passages of *Robin-good fellows*, and such as have been familiar amongst mankind.

10. *Luridan* a familiar of this kinde did for many years inhabit the Island *Pomonia*, the largest of the *Orcades* in *Scotland*, suplying the place of Man-servant and Maid-servant with wonderful diligence to these Families whom he did haunt, sweeping their rooms, and washing their dishes and making their fires before any were up in the morning. This *Luridan* affirmed, That he was the *genius Astral*, of that Island that his place or residence in the dayes of *Solomon* and *David* was at *Jerusalem*; That then he was called by the *Jewes* *Welelah*, and after that he remained Long in the Dominion of *Wales*, instructing their Bards in *Brittish* Poesy and Prophetesies being called *Arthun*, *Wadd*, *Elgin*: And now said he, I have removed hither, and alas my continuance is but short, for in 70 years I must resigne my place to *Balkin* Lord of the *Northern* mountains.

Luridan a familiar spirit.

11. Many wonderful and incredible things did he also relate of this *Balkin* whom he called the Lord of the *Northern* Mountains, affirming that he was shaped like a Satyr and fed upon the Air, having Wife and Children to the number of 12 thousand which were the brood of the *Northern* Faeries inhabiting *Southerland* and *Catenes* with the adjacent Islands; And that these were the Companies of Spirits that hold continual wars with the Fiery Spirits in the Mountain *Heckla* that vomits fire in *Islandia*. That their speech was antient Irish, and their dwelling the Caverns of the Rocks, and Mountains, which relation is recorded in the Antiquities of *Pomonia*.

Balkin a familiar.

12. I have read another wonderful relation in a book *de Annulis Antiquorum*, Concerning a young man from whom the power of *Venus* was taken away so that he could not Company with his new married Wife. The Story is briefly thus; "Being busy at play or exercise with "some of his Companions on his marriage day, he put his wedding "Ring on the finger of the Statue of *Venus* that stood besides the place

A strange example.

"least

“least it should be lost ; when he had done, returning to take his Ring,
 “the finger was bended inward, so that he could by no means pluck
 “off the Ring to his great amazement, at which instant he forsooke
 “the place, and in the night the Image of *Venus* appeared unto him,
 “saying, Thou hast espoused me, and shalt not meddle with any other :
 “in the morning returning, the Ring was gone, and the finger made
 “straight again, which troubled him mightily, so that he consulted
 “with a Magician, who wrote a Letter to some Principal Spirit in that
 “Dominion to which *Venus* belong’d, bidding the party stand watching
 “at such a place at such an houre till he saw many troops of Spirits
 “pass by him, and describing one in a Chariot, of stern and terrible
 “Countenance, to whom he bad him deliver the Letter ; All which he
 “performed, and after the person in the Chariot had read the contents
 “thereof, he broke out into this expression, great God, how long shall
 “we be subject to the insolencies of this accursed Rascal, naming the
 “Magitian : But withal calling to a most beauteous Woman from amongst
 “the Company, he charged her to deliver back the Ring which at
 “length she did with much aversness, and after that he enjoyd his
 “Marriage rites without impediment.

Spirits of Woods
 and Mountains.

13. Besides the innumerable Troops of Terrestrial Spirits called *Faeries* there are also *Nymphs* of the Woods, Mountains, Groves, and Fountains, as *Eagle*, *Arethusa*, *Jo*, *Menippa*, *Erne*, &c. who are sayd to be altogether of the feminine kinde, sporting and dancing, and feasting amongst the trees in Woods, and bathing in clean and limpid Fountains ; such have been seen by many, and are often alluded to, by the *Roman* and *Greek* Poets. There is also a relation of a *German* Prince, “who
 “being exceeding thirsty and weary with hunting and hawking, lost
 “his Company in the Woods, on a suddain beheld an opening at a
 “little hillock amongst the trees, and a most beautiful Maiden offering
 “a Golden Horn full of Liquor, which he received and drunk, and
 “after rid quite away with the sayd Horn, not regarding the Virgins
 “tears, who lamented after him ; tis sayd that having spilt some of the
 “sayd Liquor, it fetcht the hair from off his Horses skin, and the
 “horn is yet to be seen in *Germany*, which I have been told by one that
 “hath seen and handled it, affirming, *That the Gold for purity cannot be*
“parallel”d.

14. Another

14. Another sort are the *Incubi*, and *Succubi*, of whom it is reported, that the *Hunns* have the original, being begotten betwixt these *Incubi*, and certain Magical women whom *Philimer* the King of the *Goths* banished into the deserts, whence arose that savage and untamed Nation, whose speech seemed rather the mute attempts of brute Beasts, than any articulate sound and well distinguished words. To these *Incubi* are attributed the diseases of the blood called the *Night-bag*, which certainly have a natural cause; although at the instant of time when the party is oppressed, it is probable that certain malevolent Spirits may mix themselves therein and terrifie the soul and minde of the afflicted party.

*Incubi and
Succubi*

15. And amongst such Spirits as are resident amongst mortals, there is a very froward kinde, who take delight to pull down what man hath builded, who have been seen at the building of strong and mighty Castles to come in the night and tumble all to the ground that the workmen had reared the day before; of this sort were *Voron*, *Stilkon*, *Glaura*, and *Ribbolla*, four pestiferous, and turbulent Animals that for many years infested the first founders of the Emperours *Seraglio*: Till one of the holy Musselmans did by certain Charms, and Exorcisms constrain and bind them, to tell their names, and the cause of their disturbing, which they declared, and were by him confined to destroy the mines of Copper in *Hungaria*.

*A froward kinde
of Spirit.*

16. There is also a Relation extant in the life of *Paul* the Hermit of a Satyr appearing to him in the Woods, and discoursing with him that it was a mortal Creature as he, and served the same God, dehorting the people to worship them for demi-Gods, as they had been accustomed to; Like unto this is the Story of the Death of the great God *Pan*; That a Mariner sailing by the Island of *Cicilia*, was called by his name from the shore, and by a certain voice was bid to tell the Inhabitants of the next Island, that the great God *Pan* was dead, which he obeyed, and though in the next Island there were no Inhabitants, yet when he approached he proclaimed, towards the shoar that *Pan* was deceased, immediately after which Proclamation he could sensibly hear most doleful and lachrymable Cryes, and noyses, as of those that lamented his departure.

Example.

Example.

Lantbe a Spirit of the Water.

17. *Janthe*, is sayd by Magitians, to be a water Spirit, who is ever present when any are drown'd in the water, being delighted much in the destruction of mankinde, that it may enjoy the Company of their Astral Spirits after their decease ; for according to the four Complexions or Constitutions of the body of Man, The Astral Spirit associates it self with separated substances ; The Phlegmatick, to the watry Spirits : The Sanguine, to those of the Aire ; The Cholerick, to the Fire ; and the Melancholy, to the Terrestrial Spirits. But this is only to be supposed of such persons as dyed in discontent, and restlessness.

Watry Spirits that procreate.

18. Of another sort are such *Aquatick Animals* as in former times have conversed, and procreated with mankinde bearing divers Children ; And at length snatching all away into the watry Element again, whereof there are variety of Examples in *Cardanus* and *Bodin*. Of this sort was the Familiar of *Paulus* a Mendicant Frier, called by him *Florimella*. and entertaind as his Bed-fellow for forty years, though unknown and unseen to any but himself, till upon some unhandsome carriage of the Fryer, his Companion accompanying him over the *Danube*, leapt into the River and was never after seen.

Apparitions on the water.

19. Innumerable are the reports and accidents incident unto such as frequent the seas, as fisher-men and sailors who discourse of noises, flashes, shadows, echoes, and other visible appearances nightly seen, and heard, upon the surface of the water. And as the disposition of the Heavens is according to the constellations, and climates, so are these spectres appropriate to particular parts, and coasts, from the North to the Southern Pole. But more especially, abounding in the North, about *Norweigh Isleland*, *Green Land*, and *Nova Zembla*.

Prophetical rivers, and vocal fountains.

20. Neither are the Storyes of the Greek, and Latine Poets all together to be sleighted in this particular ; for many verities are inter-woven with their fictions, they speak of vocal Forrests, as *Duodena*, of *Talkative Rivers*, as *Scamander*, of sensitive Fountains as *Arethusa*, *Menippa*, and *Æagle* ; Which more credible Historians have partly confirmed in the Relation of *Dodona*, asserting that the trees do seem to speak by reason of the various Apparitions, and Phantasms, that attend the Forrest. And also in the Story of the River *Scamander*, which is sayd at this day to afford plenty of spectres, and prophetical Spirits, that have nightly

conversation

conversation with the *Turkish* Sailers coming by that way with Gallies into the *Mediterranean*.

21. The like is reported of a Castle in *Norweigh* standing over a Lake wherein a Satyr appeareth sounding a Trumpet before the death of any Souldier, or Governour belonging to the same, tis sayd to be the Ghost of some murdered Captain that hath become so Fatal, and Ominous to his Successors. But with more probability may be called a Spectre proper to the place according to the Constellation.

Example.

22. And it hath been the conjecture of eminent speculators that from the Loins of such arise the numerous brood of *Elves*, *Faeries*, *Lycanthropi*; And *Pigmyes*, sometimes visible, sometimes invisible in *Green-Land* and the adjacent rocks where they have no concomitants, but bears and scurvy-grass to mix, and make merry withal, except they pass from thence to the *Northern* parts of *America*, where they shall find their off-spring adored for Gods, and Goddesses, by the ignorant Inhabitants about new *Albion*, and as far *South* as *Mexico*, as is amply related in the discourses of *Drake*, *Cortes* and *Purczas* concerning the conquest and discovery of these Territories.

Spirits in *Green-Land*.

23. By Apparitions upon the water many have been tempted to leap into the Sea in pursuit thereof till they were drowned, of which spectres there is a sort called by *Psellus*, *Ordales*, who do appear like Ducks or other Water fowls, till they by fluttering upon the water, do entice their followers to pursue them so farr that many perish in the attempt, which doth greatly delight these faithless Spirits who (as we have said before) do long to accompany their Astral Spirits after their decease. An Example of this kinde I my self knew, besides the numerous relations I have had from the mouths of others, which confirm the opinions of the antient Magicians concerning these water Spirits, that of all the rest they are the most deceitful, and dangerous, like the flattering Seas, and swift gliding Torrents, that when they have wonn any thing, to admire, and sound them, do carry them violently into the abyse of their own Element.

Destroying Spirits

24. But we will leave the waters and insist a little on the nature of *Aerous* or *Fiery Spirits* that inhabit the Mountains in *Hecla*, *Aetna*, *Propo*

Fiery Spirits

Champ,

What these
Spirits are.

Champ, and *Poconzi* ; Where the Courts, and Castles of these puissant Champions are kept. The opinion of some is, *That they are not Astral, but Infernal Spirits, and Damned Souls, that for a term of years are confined to these burning Mountains for their Iniquities* : Which opinion although it be granted, yet we may assert, That for the most part the apparitions, sounds, noises, clangors, and clamors, that are heard about the Mountain *Hecla* in *Island* and other places, are the effects of separated Starry beings, who are neither capable of good nor evil, but are of a middle vegetative nature, and at the dissolution of the *Media Natura* shall be again reduced into their primary AETHYR

Why they delight
in the fiery
element.

25. And from natural Causes, it may be easily demonstrated, That there is great Correspondence betwixt such substances, and the Element of fire, by reason of the Internal Flagrat and Central Life proceeding from the Quintessence or one only Element which upholds them, in Motion, Life, and Nourishment. As every natural, and supernatural being is upheld, and maintain'd out of the self-same root from whence it had its original, or rise ; So the Angels feed upon the *Celestial Manna*, The Devils of the fruits of Hell, which is natural to their appetite, as trash for swine ; the Astral beings ; of the source of the stars, the Beasts, Birds, or Reptiles of the fruits of the Earth and the gas of the Air, the fishes of the blass of the Water ; But more particularly, every thing is nourished by its Mother, as Infants at the Breast, either by exhausting or fomentation.

Spirits that burn
Cities.

26. Such Spirits are very officious in the burnings of Towns, or Colepits, delighting much to dance and exult amidst the flames, and become Incendiaries worse then the material Cause of the Combustion, often tempting men in drunkeness, to burn their own Houses, and causing Servants carelesly to sleep, that such unlucky accidents may happen. As the Story of *Kzarwilwui* a Town in *Poland* doth confirm, which was reduced to ashes by three of these pestilentious Animals, called *Saggos*, *Broundal*, and *Waldwin*, who after many open Threatnings for six months together, that they would destroy the City, and Citizens, did on a dark and stormy night, set all on fire on a suddain in twenty or thirty several places, which irrecoverably destroyed the Inhabitants.

27. As for the nourishment of fiery Spirits, it is radical heat, and the influence of the Aery Region ; their sport and pastime consisteth for the most part in tumbling, and fooling one with another when the flames are most impetuous, and violent in the Mountains : And it is likewise credited by some that their office is to cruciate and punish some Evil Livers, retaining, and tormenting their Souls, or Astral Spirits for many years after the Bodies decease, which is too empty a notion to be hearkened unto by any that are well informed of their natures.

Their food and
pastime.

28. Neither is it to be wondered at that they are so much delighted with the fiery quality in regard of their affinity and appropriation with infernal spirits, whose state and being is altogether damnable and deplorable ; for although they have not the ability of attaining either the Heavenly or Infernal quality, by reason that they are utterly voyd of the innermost Center, and may be rather called bruits, then rational Animals, yet because they belong to the outermost principle, such is their innate Affinity, and Unity with the dark World, or infernal King-dome that they do often become the Devils Agents to propagate his works upon the face of the Earth.

Why they delight
in the fiery quality.

29. By the Instigations of infernal Spirits they are often sent to terrifie men with nocturnal visions, in the likeness of monstrous Beasts or Ghosts of their deceased Friends. They are moreover often abetted to tempt and provoke melancholy people to execute themselves ; besides unnumerable wayes they have of executing the pleasures of iniquous Spirits through malicious Instigations, and secret Stratagems projected by them to the destruction of mortal men, especially when the work to be effected by the Devil is too too hard for his subtle and spiritual nature to bring to pass, because the same belongs to the Astral source or outward principle to which these dubious Spirits do properly belong ; then are they frequently solicited to mediate in such treacherous actions, as the hellish Spirits have conspired against the Lives of mortal men.

Astral Spirits
ministers to the
devill.

30. More particularly, These Spirits that belong to the fiery Element, are most officious in this kinde of service, being naturally such as the Antecedent matter hath sufficiently demonstrated ; but according to the ranks and Categoryes to which they belong, some of them are
more

Why the devil
requires their help.

more inveterate, and malicious in their undertakings then the rest. But every kinde of Astral Spirit is obsequious to the Kingdome of darkness, that the devilish Spirits can effect little or nothing without their assistance in this external principle of the Starrs and Elements upon the bodies or possessions of Mankind ; because their bodies are too crude and rough for the conveyance of their influence, either in Dreams, Raptures, Philtres, Charms, or Constellations, as the following Chapter of the nature of Infernal beings shall make plain, wherein the nature and capacity of every damned Spirit is decyphered according to the truth of the antient Philosophy.

Subterranean
Spirits.

31. Leave we now the Spirits of the fire, to illustrate the natures of subterranean Beings, whose Orders, Species, and Degrees, are various ; for they consist in these distinctions, *viz.* Spirits of men deceased, Souls of men deceased, separated Spirits Astral, separate Spirits semi-Infernal, Spirits appropriate to the Constellations where any of the seven metals, *viz.* *Saturn, Jupiter, Mars, Sol, Luna, Venus, Mercury,* are found in the bowels of the Earth ; and as farr as the natures of Minerals are distinct one from the other, so much distant are these Subterranean Spirits in Nature and Faculty in respect of their places, shapes, names, and qualities.

Spirits of the
Mountains, Caves,
and Tombs.

32. But they are not all confined unto the metallick Kingdome ; for there are also Spirits of the Mountains, Vallies, Caves, Deeps, Hiata's, or Chasma's of the Earth, hidden Treasures, Tombs, Vaults, and Sepultures of the Dead. To the last belong the Astral Spirits of deceased Mortals, that delight to hover over the antient Carcasses to which they belong'd, seeking still to be dissolved, and diligently enquiring the Cause of their retention ; such are resident in silent Caves, and solitary Vaults, where the deceased lie till the Humidum Radicale be exciccate, and totally dryd up, after which their tricks are no more manifest, but are utterly extinguished, and annihilated.

Spirits of hidden
Treasures.

33. To the next, belong such Spirits as are Protectors of hidden Treasures, from a natural Cause, from whence they do exceedingly envy mans benefit, and accomodation in the discovery thereof, ever haunting such places where money is conceal'd, and retaining malevolent and poysonous Influences, to blast the Lives and Limbs of those that dare

dare to attempt the discovery thereof : *Peters of Devonshire* with his confederates, who by Conjuratation attempted to dig for such defended Treasures, was crumbled into Atomes, as it were, being reduced to Ashes with his Companions in the twinkling of an eye.

34. And upon this particular, we have plenty of Examples of the destruction of such as by Magical experiments have discovered hidden Treasures ; which instances do rather seem to prove, That such as haunt these places do more nearly belong to the Infernal, then to the Astral Hierarchy, in regard that they are so infesting and inveterate to Mortal men, that the Grand Intention of the Prince of darkness may be accomplished in their designs.

The nature of
such Spirits

35. But of all the rest such as haunt Mines and mettlesome men, are the most pernicious, and frequent from the same Cause with the former. The nature of such is very violent ; they do often slay whole Companies of Labourers, they do sometimes send inundations that destroy both the Mines, and Miners, they bring noxious and malignant vapours to stifle the laborious workmen ; briefly, their whole delight and faculty consists in tormenting, killing, and crushing men that seek such Treasures, that mankind may never partake thereof to relieve their Cares, and worldly necessities.

Spirits that infect
Mines and Miners

36. Such was *Anabergius* a most virulent Animal that did utterly confound the undertakings of those that laboured in the richest Silver mine in *Germany*, called *Corona Rosacea*. He would often shew himself in the likeness of a he goat with Golden Horns, pushing down the workmen with great violence, sometimes like a Horse breathing flames, and pestilence at his Nostrils. At other times he represented a Monk in all his *Pontificalibus*, flouting at their Labour, and imitating their Actions with scorn and dedignation, till by his daily and continued molestation he gave them no further ability of perseverance.

An example of a
turbulent Spirit.

37. Thus, I have hinted the various distinctions, and sub-distinctions of Astral Spirits proper or common, illustrating their natures according to the opinions of the Learned ; from thence I proceed to say what the Infernal Hierarchy is, and whereof it doth consist in this fifth Chapter following.

Conclusion.

CHAP. V.

*Of the Infernal Spirits, or Devils, and damned Souls treating,
what their Natures, Names, and Powers are, &c.*

What this
Chapter treats of.

1. **L** Eaving the Astral Kingdome, I will now proceed to describe the natures, and distinctions of Infernal Spirits or Devils, and damned Souls, who are to be considered according to their ranks, and orders, exactly correspondent to the Quires, and Hierarchies of the Angels, or Celestial beings, wherein I will insist upon their names, shapes, places, times, orders, powers, and capacities, proceeding gradually from a general narration, to a particular Anatomy of every sort of Spirit in its proper place and order.

The place of hell
or the habitation
of devils.

2. As for the Locality or Circumscription of the Kingdome of darkness, it is farr otherwise to be considered then the vulgar account it, who esteem the hellish habitation, a distinct Chasma or Gulph in certain place, above, under, or in the Center of the Earth, where innumerable Devils, and wicked Souls inhabit, who are perpetually scorched, and tormented with material flames of fire. This is the opinion which naturally all men are addicted and prone unto. But if we will rightly consider the Kingdome of Heaven and Hell, in respect of one another, we must look upon the similitude of light and darkness in this outward world, who are not circumscribed, nor separate as to Locality from one another ; for when the sun arises, the darkness of the night disappeareth, not that it removes it self to some other place or Country, but the brightness of the light overpowereth it, and swallows it up so that it disappeareth, yet it is as really there as the light is.

Illustrated by a
similitude.

3. This also to be considered in the description of the Habitations of good, or evill beings, that they are really in one another, yet not comprehended of one another, neither indeed can they be, for the evil Spirits if they should remove ten thousand miles, yet are they in the same quality and source, never able to finde out or discover where the Kingdome of Heaven is to be found, though it be really through, and through with the dark Kingdome, but in another quality which makes them strangers to one another.

4. A similitude hereof we have in the faculties of the humane Life, as to the indowments of the Soul considered in the just, and in the wicked ; for to be good, pure, and holy, is really present as a quality in *potentia* with the depraved soul, although at that instant the Soul be cloathed with Abominations, so that the eye which should behold God or Goodness is put out. Yet if the soul would but come out of it self, and enter into another source or principle, in the center it might come to see the Kingdome of Heaven within it self, according to the Scripture, and *Moses, The word is nigh thee, in thy heart, and in thy Mouth.*

The difference
betwixt heaven
and hell.

5. True it is that the Devils and damned Souls cannot sometimes manifest themselves in this Astral World, because the nature of some of them is more near unto the external quality then of others, so that although properly the very innermost and outermost darkness be their proximate abode, yet they do frequently flourish, live, move, and germinate in the Aery Region, being some of them finite and determinate Creatures.

How the Devils
can come into this
World.

6. But according to their fiery nature, it is very difficult for them to appear in this outward world, because there is a whole principle or gulph betwixt them, to wit, they are shut up in another quality or existence, so that they can with greater difficulty finde out the being of this World, or come with their presence into the same, then we can remove into the Kingdome of Heaven, or Hell with our intellectual man ; for if it were otherwise, and that the Divels had power to appear unto Mortals as they list, how many Towns, Cities, &c. should be destroyed, and burnt to the ground, how many Infants should be kild by their malicious power yea few or none might then escape in Lives, or Possessions, and sound minds, whereas now all these enoyments are free amongst mortals, which proves, that it is exceeding hard for evill Spirits to appear in the third principle of this world, as for a man to live under water, and fishes on the Land. Yet must we grant, that when the imaginations, and earnest desires of some particular Wizards, and envious Creatures have stirr'd up the center of Hell within themselves, that then the Devil hath sometimes access to this world in their desires, and continues here to vex, and torment so long as the strength of that desire remains which was the first attractive Cause.

The great
difficulty of their
appearance.

The cause of few
appearances now.

7. For the very cause of the paucity of appearances in these dayes, is the fulness of time, and the brightness of Christianity, dispelling such mists, as the sun doth cause the clouds to vanish, not by any violence or compulsion, but from a natural cause ; even so the Kingdome of Light as it grows over mans soul, in power and dominion, doth naturally close up the Center of darkness, and scatter the influences of the Devil so that his tricks lye in the dust, and his will at length becomes wholly passive as to man.

The Devil's power
in the time of the
Law.

8. In the time of the Law, when the wrath and jealousie of the Father, had the dominion in the Kingdom of Nature, all Infernal Spirits had more easie access unto mankind then now they have ; for before the Incarnation of Christ, the anger of God had more dominion over the soul of Man, and was more near in nature unto the same ; so that the Devils could with more facility spring up in the element of Wrath, to manifest themselves in this outward principle, because the very Basis and Foundation of Hell beneath, is built and composed of the Wrath of God, which is the channel to convey the Devil into this sublunary World.

His power under
Christ in the flesh.

9. But when Christ began to be manifest unto the World, the multiplicity of Appearances, and possessed with Devils, began insensibly to decay and vanish. And if any should object, *That betwixt the space of his Incarnation and his Suffering, such accidents were rather more frequent than in the times before* : To this I answer, That the Devil knowing well that his time was but short ; and also knowing, that till the great Sacrifice was offered up, he had leave to range and rove abroad the Kingdom of this World ; therefore he employed all his forces and endeavours to torment those miserable souls and captives to whom Christ came to Preach Deliverance.

Under
Christianity.

10. But after the Partition wall was broken down, and the vail of *Moses*, and of the anger of God from off the soul in the death of Christ, there was a sensible and visible decay of the Devils prancks amongst mortals, and that little remnant of Lunaticks and Possessed, which continued after Christ, did the Apostles relieve and set at liberty, through the influence and virtue of the promise of the Son of God (to wit) *the Holy Ghost, or the Comforter*, which could not come
until

until he went away : And on the day of *Pentecost*, whilst they waited in humility for the fulfilling of his promise, the very effect of Christs birth and sufferings did first manifest it self, when the Holy Ghost sprung up amongst them, to the destruction of Sin and Satan.

11. And so long as the purity of Christianity continued in the Primitive Church, there were very few that the Devil could personally or actually lay hold of in the Astral Man, for the space of two hundred years after the death of Christ, until that from Meekness and Abstinence, the Christians began to exalt themselves in Loftiness and Worldly Honours ; then the Devil began to exalt his head amongst the Lip-Christians, bewitching them into every Lust ; and captivating their inward and outward faculties at his pleasure. As all along in Popery is clearly seen.

Under Apostacies

12. Yet notwithstanding, the coming of Christ hath prevented the Devils force in general. Such Nations as have never embraced the Christian Faith, are still deluded and bewitched by him ; because the center hath never been actually awakened in any of them, so that the Devils power prevails over them mightily, to seduce them to worship things visible, and not the true God : For where the most darkness is in Religion and Worship, or in natural understanding, there his power is most predominant ; As in *Tartary*, *China*, and the *East-Indies* ; also in *Lapland*, *Finland*, and the *Northern Islands*.

Under Idolatry.

13. In the *West-Indies* or *America*, his access is very facil and frequent to the Inhabitants, so that by custom and continuance they were at the first discovery thereof, become so much substitute and obsequious to his power, that though they knew him to be a power of Darkness, yet they adored him lest he should destroy them and their Children. And unto such a height were they come at the Landing of *Cortes*, *Drake*, and *Vandernort*, that they could familiarly convert themselves into Wolves, Bears, and other furious Beasts ; in which Metamorphosis their *Enthusiasms* and *Divinations* were suggested, and such were held in greatest esteem.

His power in new-discovered Lands.

14. Till upon the Invasion of the *Spaniards*, the greater evil drove out the less, and the cruel Murthers of that Antichristian tradition, did

His power in *America*.

both

both depopulate the Islands and most of the Continent ; and also by accident, though not through any good intention, extirpate the race of such as addicted themselves to this infamous sort of Divination. In which devastation, and bloody inquisition, their Idols were discovered with their Oracles and Inchantments, far different from the *European* Conjurers, and any of their Ceremonies.

The variety of
Conjurations
according to the
Countries.

15. But that which is the most remarkable in the Infernal proceedings, is this, That there is not any Nation under the Sun, but the Devil hath introduced himself amongst them through their Ceremonies and Worship, though-quite opposite to one another : For in the Kingdom of *China*, by the sacrifice of *Blood* and *Panaak*, he is Conjured and Exorcized through the repetitions of several Superstitious Invocations to the Sun and Moon. In *Tartary* the Magicians go quite another way to work, with Offerings to the Ocean, to the Mountains, and the Rivers, fuming Incense, and divers sorts of Feathers ; by which means the Devils are compelled to appear. So that we see how this *Proteus* can dispose himself in the divers Kingdoms of this World ; being called by other names in *Tartary*, *China*, the *East* and *West-Indies*, &c. then amongst the *European* Conjurers. Likewise the *Greeks* and *Romans* could Invoke Spirits by Prayers unto the Moon, and divers Sacrifices of Milk, Honey, Vervine, and Blood. And those that are addicted to Conjurations in Christianity, have attained to a more lofty and ample manner of Incantation and Conjuring with Magical Garments, Fire, Candles, Circles, Astrological Observations, Invocations, and holy Names of God, according to the *Kaballa* of the *Jews*.

Why few are able
to raise Spirits.

16. So that every distinct Nation hath conformed its Conjurament unto the Ceremonies of that Religion which it professeth : And it is to be observed, That from a natural cause every Nation hath its Conjurations and Names of Devils, from the Constellation under which the Countrey lyeth, and from the Air or Wind to which such particular Dominations do belong ; so that no effect would follow, if one Countrey should traditionally inure themselves to the Forms and Exorcisms that are used by another Nation. And therefore is it that so many attempts are offered in vain amongst professed Christians to raise Spirits, because they have little or nothing from their own Constellation, but make use

of

of what they have borrowed from the *Greeks* and *Romans*, or the ancient Imbecillity of the *Ægyptians* Priests ; I mean, their simple forms of Invocation.

17. But because we are rather upon the discovery of the Infernal Kingdom, as it hath no dependence upon the doings of mortal Men ; therefore we will proceed to discover what the Antients have said concerning it : So the next which we fall upon after the description of their Habitations, and the manner of their Appearances, is their Names and Appellations cliversly considered. First, from the Creation of the World to the coming of Christ, they retained the *Hebrew* names, as *Belial*, *Baal*, *Baalzebub*, *Ielal*, *Ador*, *Abaddon*, &c. according to the *seculum* under which they were Invoked ; assuming names according to the present occasion about which they were employed.

The names of
Devils in the time
of the Law.

18. Under the Constellation of *China*, they are Invoked by the Names *Ran*, *Sinoam*, *Nantam*, *Bal*, *Baltal*, *Sheall*, the six Governours or Presidents : *Chantangian*, the chief of the Devils : *Do*, *Pavim*, *Palkin*, *Nebo*, the Devils of the four Winds : *Lean*, *Ian*, *Pan*, *Adal*, the Devils of the four Elements. And according to the nature of their language or words which do all consist of no more then one syllable, so are the Devils named. Yea, as it is conjectured by many learned Magicians, this language of the *Chinenses* is more Magical and adapted to Conjurations, then all the *Oriental Tongues*, because of the consonancy and copiousness thereof, together with the numerous and various Characters used by them.

Their Names in
China.

19. In the *East-Indies*, and in *Tartary*, the Names are the same with those of *China*, though the Ceremonies differ. In *Persia*, *Arabia*, *Natolia*, *Ægypt*, *Æthiopia*, the Names are the same with the *Jewish Rabbins*. But the *Greeks* and *Romans* have different from the rest, according to their Language and Superstitions. The *Turks*, *Muscovites*, *Russians*, *Lapponians*, and *Norwegians*, make use of the *Sclavonian* tongue in all their Conjurations. The *West-Indians* have very strange and antick Names and Ceremonies of their own, nothing depending on the Traditions and Practices of the old World ; for, as is related before, the Devil is sufficiently capable of introducing himself through the Religious

In the *East Indies*.
Tartaria. *Greece*.
Italy. *West Indies*.

Superstitions of any Nation whomsoever, according to the Constellations, although strangers to the Rites and Ceremonies of others.

The nature of
their names.

20. But though their Names be conformable to the Language and Climate of that Nation where they are raised or called ; yet have they divers Names, suppose twenty or thirty to one Devil, according to the several ministrations they have had from the Creation to this day, leaving a several name behinde them at each of their appearances upon the earth ; for, according to the testimony of the Devil himself, if credit may be given to Devils, they, as they are abstractively considered in their own Kingdom, have no imposed Names of distinction, but are forced to assume them when they rise up in the external principle of this World : although in some measure it must be granted, that there be some principal Kings and Dukes in the Infernal Hierarchy, that have Names establish'd upon them which cannot be transferr'd or altered.

The names of
Devils in *Scot.*

21. As for the Names that are recorded in *The Discovery of Witchcraft* by *Reginald Scot* Esq ; being a Catalogue of Devils in their Rancks and Hierarchies, they are supposed to be fictitious and totally imaginary, being taken out of *Bodin* or *Wyerus*, which they recorded from the mouth of Tradition, and obscure Manuscripts : And indeed were there any certainty in this List of Devils, it were to be preferred as the most ample and exact delineation that is extant. But it is the rather to be suspected, because of the little coherence it hath with the former received Names of Devils either in *Europe*, *Asia*, *Africa*, or *America*.

The names of
Damned souls.

22. But if we would speak of Damned Souls and their Names or Appellations, they are farr otherwise to be considered then the Devils ; for such as their imposed Names were here on earth, such is the Name they have in the Kingdom of Darkness, after a Magical manner, according to the language of nature in the first principle of Darkness ; as the Saints in heaven retain their Names in a Cælestial manner : And also, as the Astral Spirit of a Man deceased, retains its antient Name according to the Astral source in the principle of the one only Element.

23. For as the language of Nature is found in the second Principle, it is likewise manifest in the dark Worlds property, according to the first Principle of Wrath ; as also the monstrous shapes of Devils and Damned Souls is correspondent to the Magical postures of their Souls whilst they were alive ; of which I shall speak more largely when their Shapes are to be described. According unto which, as also according to the rest of their attributes, viz their *Ranks, Numbers, Times, Powers, Places*, &c. their Names are fitted and conformed according to the uniformity of name and thing in the principles of the eternal and external nature.

Whence the names of Devils are.

24. And as all other Nations have their various Appellations for Devils and Damned Souls, like their natural tone or language ; so we can mention one Kingdom more admirable then the rest, viz the Kingdom of *Fiacim* at the *Northern Pole*, where all the Counsellors are Magicians ; and the Names which they use in Invocations, are Mathematically disposed in a wonderful harmony and efficacy, to the performance of Magical operations. So much of the Places and Names of Infernal Beings ; the next to be considered is their Shapes and Likenesses.

The names of Devils in the Kingdom of *Fiacim*.

25. The Shapes of Devils are answerable to the cause of their Fall, and the Dominions to which they belong. Those that belong to the Supreme Hierarchy, when they are called by Magicians, do at first appear in the form of fierce and terrible Lyons, vomiting fire, and roaring hideously about the Circle ; from thence they convert themselves into Serpents, Monkeys, and other Animals, till the Magician do repeat the form of Constriction or Confinement to a Trine or Triangle, as before is mentioned in the Fifteenth Book of *The Discovery* by Scot.

The Shapes of devils.

26. After the Conuration is repeated, they forsake these bestial shapes, and indow the humane form at first like troops of Armed Men ; till at last by frequent repetitions of other Ceremonies, they appear as naked Men of gentle countenance and behaviour. Yet is the Magician to take care that they deceive him not by insinuations ; for their fraudulency is unspeakable in their appearance and dealings with Mankind ; because we may be assured they appear not willingly, but are by forceable Conurations compelled so that they will ever minde their own ends in

As they appear to Magicians in the highest ranks.

medling with man ; that is, to deprave his minde, or subvert the Lives and Estates of others through his means and assistance.

In the lower orders,

27. The rest of the Infernal Dominions have various appearances. The two next Orders affect to represent the beautiful colours of Birds, and Beasts, as Leopards, Tygers, Pecocons, &c. But by Conjurations they may be likewise reduced to a Manlike form, wherein they will readily answer every demand within the compass of their capacity, answerable to the Order unto which they belong : Yet many of them appear in Monstrous forms, and can hardly be conjured to desert them. Though the Exorcist Charm them never so wisely, they will shew him a pair of Crocodiles jaws, or a Lyons paw, with other dreadful menaces, enough to terrifie any Novice from such Damnable Injunctions as the practice of Magick.

That the Devils are unanswerable to the unclean Beasts.

28. But more especially, the opinion of the antients is, That according to the division of the clean and unclean Beasts in the Law given unto Moses, the Shapes of Devils are disposed in the Infernal Kingdom : So that the most perverse and potent amongst the Devils represent the most ugly and mischievous amongst the Beasts, according to this following division ; viz. such Devils as *Astaroth*, *Lucifer*, *Barbon*, *Pownok*, who incline men and instigate them to pride and presumptuousness, have the shapes of Horses, Lyons, Tygars, Wolves Such as instigate to Lust and Covetousness have the forms of Hogs, Serpents, and other filthy reptiles or envious Beasts, as Dogs, Cats, Vultures, Snakes, &c. Such as incline to Murther, have the shapes of every Bird and Beast of prey. Such as Answer Questions humane in Philosophy, or Religion, have more tolerable shapes, almost manly, but with crooked Noses, like Mermaids, or Satyres. And of all the rest it is to be observed, that as not one single Lust or Vice hath dominion without mixture in the evil Spirits, so they are not of a distinct shape lik one single Beast, but compounded into Monsters, with Serpents-tails, four eyes, many feet and horns, &c.

The shapes of Damned Souls.

29. And as in general, these are the shapes of Devils, so the particular shapes of Damned Souls are to be considered in the same manner with the rest, only with this difference, that they are more addicted to

metamorphose

metamorphose themselves and vary their appearances. Though, for the most part, the Damned Souls retain the humane shape after a Magical manner, so that the greatest part of that numberless number are in their antient shapes, especially when they appear in sleep to their surviving acquaintance. Their aspects are very dismal and melancholy like the Ghosts of the Astral source.

30. Now to speak of the Times and Seasons of their Appearance. The better sort of Magicians do square their times with Astrological hours, especially of *Saturn*, *Luna*, and *Venus*, in the Moons increase, and the middle of the night, or twelve a clock at noon : In which hours they do likewise compose their Garments, Caps, Candlesticks, Figures, Lamins, Pentacles, and Circles for Conjuratation. As for the Times in respect of their Infernal Courses, the fittest are when they spring up in the Wrath, or when they sink in the Dispair, which is a mystery to the learned Conjurers of *Europe*.

Their times and seasons.

31. In respect of this exterior World, they can most easily appear in solitary places, when the Sun is down ; for they are naturally at enmity with the Sun, because it stands as a type of the Mediator, or Heart and Centre which they lost utterly in their fall, and now are destitute of, like a wheel without an axletree. And indeed, the want of this is the chief cause of all their torment, and of the rising of the gnawing Worm, when they consider of their irrevocable sentence, and irrecoverable loss.

Their places of appearance.

32. In storms of Hail, or Snow, Wind, Tempest, and Lightning, is accounted amongst Magicians, a time for Conjuring at an easie rate. And they say, That such Ceremonies will prove very effectual, if a Conjuror begin his Exorcisms in the hour and day of *Luna*, in the midst of a furious storm of Lightning, Rain, and Thunder, in a low Vault or Celler that is close and retired. Also when the Wind blows high, without Rain, they say, the Devils are more near the Kingdom of this World, and may with great facility be solicited or raised at such a season, because they delight in all extremities of weather, being themselves the first cause of the disorder of the properties in the Kingdom of Nature.

When Tempests reign.

33. But

According to the
situation of
Regions.

33. But in some Countries they can more easily appear then in others, according to the Constellations, for they delight much in the extremities of the two Poles toward *Lapland, Nova Zembla, Green-land, Tartary*; and in the *South* towards the Islands scattered about the confines of *Terra Incognita*. They are likewise easily Invoked on the shoar amongst lofty Rocks and Precipices, or in Deserts and Wildernesses far from Towns or Inhabitants. And it is said, they do much respect the motion of the Seas in their appearance unto such as sollicite them in places *Maritime* or *Plagiary*.

Their Ranks and
Orders.

34. As for their Ranks or Orders, there is some difficulty in the true discovery thereof, by reason that we know not certainly of what Orders they were that *Fell*. The opinion of most men is, *That of every Order many fell*. But those that better know the nature of the Heavenly Hierarchies, have sufficiently proved, *That of any Ranch or Order none can fall unless all do follow*. Therefore with more reason may it be iudged, That before the Devils fell, the Hierarchy of Heaven did consist of three Ranks or Orders; to wit, the Order of *Uriel*, of *Michael*, of *Lucifer*: That of *Lucifer* is totally in *Hell*: The other which is under *Michael*, is the dominion of *Heaven*: The last which is *Uriels*, are more in the dominion of this third principle of the *Stars*, having the *Planets* in their dominion, with the influences thereof.

In three
distinctions.

35. The Catalogue, transcribed by Reginald Scot in his *Discovery*, is utterly feigned and fictitious, because it makes these many sorts of Devils to have Dominion over several Legions in several distinctions of *Seraphims, Powers, Thrones, Dominations, Cherubims, &c.* Whereas the whole Kingdom of Hell consists but of one only Hierarchy, which is that of Lucifer and his *Legions*, reduced by their exorbitances into that Lacrymable posture wherein they now are and shall be for ever. Which Doctrine seriously weigh'd will prove the attempts of Conjurers and Magicians to be utterly vain, and their forms of Invocation vanity and falshood.

Their numbers.

36. Their number may be thought upon more narrowly, if we consider that they consist of one Hierarchy and no more; yet must we confess that the limit is not to be put thereunto, because their nature is to Germinate and Multiply as they please, contracting and dilating themselves

themselves according to the force of their imaginative powers and faculties. But although this be granted, yet there is a settled number of Devils that varyeth not. Though of Damned Souls the number is numberless and unfathomable ; yet as to their extent of room or place, it is never the more because of their multitude, they being able to truss a thousand Legions into the carcass of a man. As for the opinions of Authors, they are various ; it is believed by some, *That the Stars are answerable to their number* ; others speak of *the Sands upon the Sea-shore* : however it be, this is certain, *They are even innumerable in respect of humane Capacities.*

37. Their Natures are now to be considered as they belong to the hellish source or quality. In themselves they rest not, neither are they capable of the length or shortness of time, nor of the alternate courses of day and night. The wickedness which they committed in this life, are their continual torment, which do Magically gnaw and corrode them, rising and boyling up perpetually within them, all the refrigeration which they have, is by intercourse when the height of Wickedness begins to stirr them in blasphemies against God, and trowing up above heaven and goodness, in their adulterated Imaginations, which is unto them as sport and pastime with one another, and lasteth such a space as with us makes up forty minutes. Neither doth this any whit advantage them, but rather adds to their torment ; for pain discontinued is the greater : neither would vexation be vexation, if it had no respite or forbearance ; That the contrary might be also manifest, *Nam con traria iuxta seposita manus elucescunt.* Yet is their torment exceedingly different, so that the torment of one, in respect of another, is but a Dream or Phansie ; I mean, amongst the Damned Souls, and not the Devils, for the pain and sorrow of the Devils is greater then the greatest of the lost Souls, by many thousand degrees, according to the course of nature and reason ; for that which falls highest, suffers most, and *optima corrupta fiunt pessima.*

Their nature and properties.

Their torments.

38. But wonderful and manifold are the torments which all in general of the Infernal troops, do suffer according to the various lusts they reigned in whilst they lived upon the earth. The cruel Murtherers that died in the boyling source of blood and envy, their torment is the greatest,

The Variety thereof.

greatest, they are continually Murthering in their imaginations, and seeking, like dreaming men, to do what the want of the Organ will not suffer them ; for according to the saying of the wisest upon this Subject, this is the torment and misery of all the Damned, *That they are continually wishing and woulding ; and in wouldings they generate Ideas and representations, which are the species of their continual aggravations and deceiving phansies.*

The names
thereof.

39. Those that were buried in Lust and Gluttony, Drunkenness and Lasciviousness, are also in miserable torments, yet much inferiour to the first ; they are continually imagining their former pleasures in the *Magia* as in a dream, which when they wake, torments them cruelly ; they are often hanging, stabbing, and mangling themselves for love, and perpetually sinking down in sorrow and despair, if they were such as died in love, or in the height of their Astral affections, leaving behind them a heap of desires and lusts, which are the only cause of all their torment. And we may well compare the passions of Melancholy persons, or such as in Deserts, Woods, and Mountains, pine away for love of Women, unto their torments ; which indeed being the trouble of the mind, are absolutely the greatest and heaviest that the source or property of this World affordeth, I mean, the perturbations of the minde in general.

Their torment in
the source of
Anger.

40. Such souls in whom the boyling source of Anger and Rage, hath had a dwelling or receptacle, if they depart unmortified, do also enter into a most dreadful kind of torment, which continually ariseth as a biting Worm and hungry fire to double and accumulate the excess of despair upon them, if they have much domineered therein whilst they lived in this World. Also these that reigned in Pride and Envy, are ever seeking to pluck God from his Throne, and trowing in their Imaginations, as men that dream, still seeking for the Kingdom of heaven, to insult and boast therein ; but the quality thereof is utterly occult and estranged from them ; so that they can never finde taste, hear, nor see it, though it be through and through with their own peculiar principle. This adds perpetually to their misery, and ariseth at times with horrible pangs and gnawings, like the irksome and vexatious pains and aches subject to Mans body, which cease a while and then

begin

begin to shoot and ake by intercourse, as the Gowt Tooth-ach, Head-ach, Convulsion, Gripings, and the Stone.

41. Thus their torments are in brief described, but indeed the capacity of Man is not able to reach the description of their crue miseries, and continual pangs which they contracted upon themselves for every faculty is sufficiently plagued. The Sence of Hearing is disturb'd with harsh and rugged sounds, which are as an antipathy to that Organ ; as rough and scraping sounds externally offend the ears, and set the teeth on edge, by affecting the tender fibres of the same. Their Sight is likewise cruelly offended and affrighted with monstrous appearances and Ideas represented continually to their imaginations. And there is not any loathsome taste in the Kingdom of this World, either Animal, Vegetative, or Mineral, which they an at any time void of, being continually pestered and suffocated with filthy fumes and smoaks of hellish fruits, as of Surphurean stinks, and abominations.

In all the five Senses.

42. Neither are the other Sences of the Touch and Smell behind in participation of the like Torments, which their own iniquities do perpetually excite and create unto them ; besides, they are ever vexing one another ; and if any be in the same misery with whom they had acquaintance here on earth, the very Magical knowledge and perceivance, or remembrance thereof, doth beyond utterance or conception, most miserably afflict and macerate their Souls and all their Sences.

By their acquaintance on earth.

43. For the nature of their habitation is such, that their torment is exceedingly aggravated thereby, because the extremity of the four Elements is there converted into a whole Principle of wrath and vexation. The excess of cold and heat, drought and moisture, are continually raging amongst them by intercourse. Neither is there any light or lustre to be seen within their Courts, but that which comes from their fiery Eyes, as a deadly glance or glimmering, being sudden fiery flashes and sparkling, as the enkindling of Gunpowder, or *Aurum fulminans* for a similitude.

The Nature of Hell.

44. And as every kinde of Being feeds upon somewhat of its own nature, property, and element, whither it be Plant, Animal, or Metalline kinde ; so the Devils are neither destitute of meat, drink, nor cloathing, according

The food of Devils.

according to their own Kingdom and quality, having fruits springing and growing before them of hellish, sour and poysonous natures, which are real and palpable unto them, and not imaginary or typical, though to us magical and invisible ; neither is this to be wondered at, if we consider the nature of Man's Soul, *In Media Natura* ; for if it feed not upon the internal and substantial Word, which is the very Bread of Life it self, it must of necessity ruminat on something else, *viz* the fruits of Iniquity, which it takes in and drinketh up as the Oxe drinks water, so that to the soul the sin becomes palpable, glutting, and satiating ; yea, so substantial unto the Soul, as Dirt or Ink upon fair white Linnen is to our external Eyes ; neither can the Soul be freed from these spots till the water above the Firmament wash them away.

Their food in the
Astral source.

45. Also in respect of the Astral source they are not destitute of food, when they bring themselves into the same ; for the gas of the air and blas of the water is their nourishment, while they stay here, as is before alledged : These influences of the air and water they take into their *Limbus*, and convert into their own poysonous natures ; as of sweet and wholesome herbs the filthy Toads and other venomous Beasts do make their poyson, converting them into a nature like themselves. And on the contrary, the poysonous herbs are converted into good and wholesome nourishment by other cleanly Beasts.

Their Speech.

46. And as the Infernal Troops are considered in respect of the four Elements, they have a distinct and peculiar tone or language, which they exercise and speak one amongst one another, as mortals do. But they have utterly lost the dignity of their sounds according to the eternal nature. And are likewise totally corrupted in their pronouncing, or Dialect, since they fell from their first celestial glory ; so that their speech is harsh, doleful, and terrible, like the fruits they feed upon, and the life they dwell in. Which depravation is very apparent in the Kingdom of this World in the divided Languages of every Region, according to the Constellation under which they are situated : The true and magical Language of nature being hid from all the Countreys of the earth.

What Language
they affect.

47. But when they appear in the outward Elements, they do many times express themselves in *Irish*, *Welch*, *Latine* ; or *Russian*, which are
the

the Languages most affected by them to answer unto Conjurations, or Compacts. So that if any Magician, who is ignorant of these aforesaid Languages do at any time Raise or Exorcise such Spirits, he must be mindful to confine them to his mother tongue ; least their gibberish prove altogether unintelligible ; for as every thing appears in what it most affecteth, or is addicted to ; even so the Spirits have their distinct affections, passions, and postures, both in word, habit, shape, and gesture ; so that the Magician must be wary in Exorcizing with them, that he confine them to a different place, posture, shape, and language, to answer their intentions without impediment.

48. For they are very variable and unconstant in their dealings with mankind, nor will they stand to any thing that hath not bound them by the obligations of Words, Characters, and Imprecations, except the skill of the Exorcist be such, that he is able to confine them into a Magical Triad, which hath the certain force of obliging or compelling them to utter truth, and nothing false in all their Answers, or Informations. But with such miserable men and women as they have made Covenants and Indentures for body, soul, and works ; with such I say, they keep no faith, nor are they lyable to their commands ; but on the contrary, have them hampered and subjected to their will and power, till they have terminated their lives in their destruction.

Their
unconstancy.

49. Yet have not any of the most potent Princes in the Hellish Power, the least ability to destroy the least of the sons of men, without the consent of the mind and senses of the Soul ; for until the will of the Soul be opened unto him, his threatnings, sleights and stratagems are without any power or force, as the nerves of a dead man. Although naturally every evil Spirit boasteth, as if all the world were at its command, and every Soul were subject to its authority and beck, with the Goods or Possessions of the external World.

Their Power.

50. When any evil Spirit is raised up by Conjurations, without League, or Compact ; these Spirits so raised, are exceeding fraudulent and deceitful, as stubborn servants that do their Masters will by constraint, and not by any natural act of obedience unto his Commands. But with such as they have compacted, they are frequent and officious, imploying them as Agents for the destruction of others and their substance : and
being

When they are
called up.

being marryed unto such, they are even become one with them, being incorporated into them, so that they are nothing different from incarnate Devils, save that the spark of divine Light, which was the gift of God unto repentance, is not totally eradicated until the body fall away.

Fumigations made
unto them.

51. From such as Covenant with these unconstant Spirits, do they daily obtain Fumigations, Odours, and Offerings, or Sacrifices of Blood, Fire, Wine, Ointments, Incense, Fruits, Excrements, Herbs, Gums, Minerals, and other Ingredients, by which from a Magical cause, they have more influence and authority over the bewitched party to insinuate into their affection, peircing even through their bones and marrow, till they have so habituated them to their service, that the same becomes their daily bread and sole delight in accomplishing every villany and abomination which the malicious and subtle instigation of Satan leads them to.

The Conclusion.

52. Thus have I Essayed to illustrate the Natures of Infernal Beings, which notwithstanding is a Subject so intricate and copious in it self ; that great difficulty accompanies the Explication thereof ; by reason of the variety of their natures in the source of darkness, wherein they live, move, eat, breath, and inhabit, having qualities, actions, and passions innumerable, to us men-kinde utterly unknown and incomprehensible : So that to attempt an ample demonstration of this present Subject, would require deeper speculation then the matter doth deserve, in regard that there be so many *Protei* and Changlings in that gloomy Kingdom, who do never stay or continue in the same nature, property, and form for an hour together ; but may be compared to the swiftness of the Windes, or the likeness and form of swift running Waters, that pass away as a thought ; and are no more remembered. So it is with the Spirits of Darkness, whose life is a meer anguish and inconstancy from one sorrow to another unto all Eternity.

CHAP. V I.

Treating of the Nature, Force and Forms of Charms, Periaptis, Amulets, Pentacles, Conjurations, Ceremonies, &c.

1. **B**Efore Appearances are made, after forms of Conjuration are repeated, the Infernal Spirits make various and wonderful shews, noises, and attempts as fore-runners to their appearance : At the first attempts of novices in Conjuration, they are accompanied with noises, tremblings, flashes, howlings, and most dreadful shrieks, till after further progress and experience therein they approach nearer unto this Elemental nature, till by degrees they can manifestly be apparent unto their Exorcist.

Shews before
Spirits appear.

2. When *Chiancungi*, and his sister *Napala*, did first attempt to call up Spirits, they begun with the Spirit *Wokum*, in the twentieth degree : they hung a vault under ground with black both on the top and bottom, lining it therewith ; and having drawn the Circle of the Order of Thrones, with the seven Planets, and their Magical Characters in the Center, they proceeded to the Ceremonies of Conjuration after they had frequently repeated the forms of calling, and nothing as yet appeared ; they were grown so desperate therein, that forsaking the Circle, and every defensive Character or Ceremony, they at last betook themselves to the most accursed and detestable branch of Magick, which consists of Compacts, or Confederacy ; and having by a solemn League summoned the aforesaid spirit *Wokum* they obtain'd 155 years from the Spirit, Covenanting therewith for body, soul, and works.

A Relation of a
Magician.

3. In which damned life they continued exercising strange wonders in every Country. By the help of this Magician the *Tartars* did destroy above 100 sail of Ships belonging unto *China* ; many losses did he bring upon that Kingdom in their Children, Fruits, Corn, Silk, and Navigation ; he could frequently transport himself through the Air, and carry in one hand a thousand pound weight, to the astonishment of all that knew him. He had many publick contests with Magicians of other Countries, being tryals of skill in Magical Art, wherein he was said to excel all that ever went before him.

His Actions.

Another Magician.

4. Such another was *Lewis Gaufridi* a French Priest, who had compacted with the Devil, and served him 14 years in these detestable works, sacrificing Infants unto him, worshipping him in a filthy shape, and tempting others to their Magical society or nocturnal Conventions ; in which, as it is reported, they did ever feast and junket with varieties and dainties, which though they did seem delectable, were yet notwithstanding gustless and unsavoury.

What Charms are.

5. Leaving these relations, something shall be said of *Charms* and *Spells*, as they are divided in this following manner ; first, such Amulets as being engraven and molded in the fashion of Money, or Coyn, do serve to provoke any one desired unto love and familiarity, being hung about the neck in certain Planetary hours. Secondly, *Spells* or *Charms* in Parchment with Magical Characters, as *Periapts* to Cure diseases ; to make one valiant, memorative, and constant. Thirdly, *Corselets*, which are an ancient *Danish* Charm of Neck-laces, composed of Thunderstones ingraven with Magical Letters, to resist all noxious influences, and the danger of Lightning.

Pentacles.

6. *Pentacles* are a fourth sort of appendix, which Conjurers, Charmers, and Magicians use, being made with five corners, according to the five Senses, and the operation thereof inscribed upon the corners ; the matter whereof they are composed, is fine Linnen doubled, and done with Cere-cloth between. This figure the Magician holds in his hand, lifting it up from the skirt of his Garment to which it is annexed, when Spirits that are raised are stubborn and rebellious, refusing to be conformable unto the Ceremonies and Rites of Magick.

Their force.

7. Also by the holding forth of *Pentacles*, with these words, *Stauron, Amor, Amorula, Weor, Weorka, Weroald, Anepheraton*, repeated at the instant. The evil Spirits that possess the bodies of bewitched people are cruelly tortured and amazed, being by the frequent repetition thereof forced at last to depart by the assistance of the Exorcism of the sixth Cannon for the order of Seraphims.

Telesms.

8. When Magicians exercise Conjuratation by Moon-light in the Mountains or Valleys, they have another sort of Charm by way of *Telesms*, which they bury within a hundred paces of the place where

the

the Circle is composed towards the *East, West, North, and South* ; For such spells have the secret power to hinder any living creature for coming near them, till their Exercise be done, except the Infernal Spirit, whose presence they do so ardently desire.

9. Such *Spells* as are made in some *Edible matter*, with *Characters upon them*, are given for *Agues, Head-ach, Epilepsie, Mether, &c.* Especially being powerful in operation, when the party is ignorant of the Charm taken in ; many such I know have taken wonderful effect. But as for *Philtres, Potions, and Love-cups*, they proceed rather from a natural cause ; whether their effects be to afflict with Diseases to Poyson, or to provoke unto Love of a Party whom they disdain : Neither are such to be numbered amongst Charms ; because their effect is meerly natural, from a natural cause.

For Diseases.

10. But to insist further upon the nature of Conjurati^on, Magicians do much exercise their time in *Fumigations* unto those Spirits whom they are about to provoke ; their fumes being distributed according to the nature of the Spirit under any of the seven Planets, which the antient Conjurers were very punctual in observing, though in these days it be much forgot, as superfluous, or rather dangerous to insert amongst the Ceremonies of Conjurati^on. A division of *Fumigations* according to the Influence of the Planets, and Orders of Spirits, we will here set down in this manner.

Fumigations.

11. *Fumigation for Saturn* are made of Frankincense Trees, Pepperwort Roots, Storax, and Galbanum ; by these the Spirits *Marbas, Corban, Stilkon, Idos, &c.* And all of the first order in the astringency are appeased and provoked, when the *fumes* are put upon a *Tripod* in the hour of *Saturn* according to the Planetary division. These *Fumigations* make these Spirits appear like old men, with promiss beards, and meager looks ; like Serpents, Cats, Wolves, Badgers, Panthers ; like old Men in Armour ; like Trumpeters in many ranks and divisions.

For Saturn.

12. For Spirits under *Jupiter*, they take Lignum Aloes, Ashen-Keys, Benjamin, Storax, Peacocks-feathers, and *Lapis Lazuli*, mixing the same with the blood of a Stork, a Swallow, or a Hart ; the brains being also added. The *fumes* are kindled in *Jupiters* hour, and in a place appropriate

Jupiter.

to his nature. And by this sacrifice the Spirits of the next order are called up, like glorious Kings with many attendants, and mighty pomp ; with Heralds before them, and Ensign-bearers, Trumpeters, Guards, and all sorts of musical Instruments.

Mars.

13. They make *Fumigations* unto such Spirits of the order of Powers, as are under *Mars*, in the Planetary division with Aromatick Gum, Bdellium, Euphorbium, Load-stone, Hellebore white and black, and an addition of Sulphur to make them into an Amalgama, with Man's blood, and the blood of a black Cat ; which mixtures are said to be exceeding magical : so that without any other addition, they say, this *fumigation* is able of it self to make such Spirits to appear before the Exorcist ; at their appearance they come with weapons brandishing, and shining Armour, being terrible in their looks ; yet of power inferiour to the Spirits of *Saturn*, though they can likewise shew themselves as Lions, Wolves, Tygers, Bears, and all other cruel or ravenous Beasts.

Sol.

14. They do likewise unto the Spirits under *Sol*, being of the order of Thrones, *Suffumigate* Saffron, Musk, Laurel, Cinnamon, Ambergreece, Cloves, Myrrhe, and Frankincense, Musk, and the Balsamick Tree mixed up together with the brain of an Eagle, and the blood of a white Cock, being made up like Pills, or little Balls, and put upon the *Tripod* ; their appearances are Castles, Gardens, Mountains, Rivers, Fisher-men, Hunters, Reapers, Dogs, Sheep, Oxen, and other domestick Beasts.

Venus.

15. Under *Venus* are the Spirits of the sixth order in the Powers ; their appearances are very stately, like the nature of the Planet ; like Courtiers, Ladies, Princes, Queens, Infants, Children, and fragrant smells. The *fumigations* appropriate unto them are Roses, Coral, *Lignum Aloes*, and *Sperma Ceti* made up with Sparrows, brains and blood of Pidgeons to be fumigated with a Song.

Mercury.

16. *Mercury* sendeth Horsemen, Fishers, Labourers, Priests, Students, Servants, &c. Also, Foxes, Serpents, Dogs, Hares, Hyena's, Hydra's, and other Monstrous Animals ; unto him they *fumigate* Frankincense, Mastick, Cinkfoyl, incorporated with the brain of a Fox, and the blood of a Mag-Pye.

17. Spirits

17. Spirits under *Luna* are like Ghosts and shadows, very gastly to behold ; though in humane shape sometimes male, sometimes female. *Fumigations* are offered unto them of Frogs dried, white Poppy-seed, BullsEyes, Camphire, and Frankincense, incorporated with Gooses blood, and the menstruous blood of Women.

Luna.

18. These are the divisions of *fumigations*, neither can it be denied, but that in many Ceremonies of this kind, there is great inherent virtue according to the Doctrines of Sympathy and Antipathy, whereby every thing is drawn by its like in the Idea, whither by words or actions, according to the saying, *In verbis, verbi s lapidibus latet virtus*, so that the Ceremonies and Charms, with other circumstances used by Magicians, are doubtless prevalent to the accomplishment of that work which they undertake ; to wit, *The calling up and Exorcizing of Infernal Spirits by Conjurations*.

Why such Ceremonies are of force.

CHAP. VII.

Being the Conclusion of the Whole ; wherein divers antient Charms, Incantations and Exorcisms are briefly spoken of.

1. **B**Esides what the Author hath set down, there be many other *Spells* and *Charms*, which Tradition hath left unto Posterity, being many of them effectual for the thing intended by them, as in the precedent Chapter is set down, wherein the *Orders of Fumigations* are described. Besides there are *Magical Characters* attributed to the Planets, whereof *Telesms*, *Periapts*, *Amulets*, and *Philters*, are composed by *buryings*, *writings*, *bindings*, *engravings*, *alligations*, &c. to effect various purposes in Astrological hours. To conquer Enemies, cure diseases, overturn Cities, stop Inundations, render bodies Invulnerable, and the like ; which are all effected by medium's of this kind, with the assistance of Imagination.

Charms.

2. Yet are there many natural Compositions, which have very stupendious effects of themselves, without assistance of Superstition ; for the commixtion of things is of two-fold force or vertue : First, When the Celestial vertues are duly disposed in any natural body ; so

Natural Operations.

that

that in one thing are couched various Influences of superiour Powers. The second is, from Artificial mixtures and Compositions of natural things amongst themselves, in a certain proportion to agree with the Heavens under certain Constellations. This proceeds from the correspondence of natural things amongst themselves, whereby things are effected even unto admiration, as *Agrippa* declares, *Cap. 35. lib. I.*

Places ascribed to
the Seven Planets.

3. And as unto every Planet certain fumigations are ascribed ; so unto such Spirits as are under them, certain *Places* are adopted for the Ceromnies of Conjurati^{on}, which Magicians chose when they set upon their works of Darkness. Unto *Saturn* are ascribed dark melancholy Places, Vaults, Tombes, Monasteries, empty Houses, Dens, Caves, Pits. Unto *Jupiter*, Theaters, Schools, Musick houses, Judgement seats. To *Mars*, Fields where Battels have been fought, Bake-houses, Glass-houses, Shambles, Places, of Execution. To *Sol*, Palaces, Mountains, Meddows, Sunshine, Groves, and upper Rooms. To *Venus*, Fountains, Meadows, Gardens, and the Sea-shore. Unto *Mercury*, all publick places belonging unto Cities. To *Luna*, Wildernesses, Woods, Rocks, Forrests, Ships, High-wayes, &c.

Spells.

4. In like manner are *Spells* and *Charms* adapted to the thing which they must effect, according to the matter, form and place of their composition ; as for the *procuring of Love*, they bury Rings, Ribbons, Seals, Pictures, Looking-Glasses, &c. in Stews, Baths, Beds, that in such places they may contract some Venereal faculty : When they gather Herbs or other Ingredients ; they chuse the hour and place, when such Planets have Dominion as are over these Herbs, which they collect, ever remembring to turn their faces to the *East*, or *South*, when *Saturnine*, *Martial* or *Jovial* Herbs are gathered, because their Principal houses are Southern signs ; for *Venereal*, *Mercurial*, or *Lunary* herbs, they must look towards the *West* or *North*, because their houses are chiefly Northern signs. Yet in any *Solar* or *Lunar* operations the body of the Sun and Moon must be respected in the operation.

Secret
Conclusions.

5. Colours are also much regarded amongst Magicians, according to the Planet, as black, leaden, brown, unto *Saturn* ; saphire, vernal, green, purple, golden, unto *Jupiter* ; red, burning, violet, bloody, and iron colours unto *Mars* ; golden, saffron, scarlet, &c. unto the *Sun* ; white, fair,

fair, green, ruddy, pleasant mixed colours unto *Venus*, *Mercury*, and *Luna*. In like manner they ascribe colours unto the twelve Houses, and according to the Planets have also certain compositions for fire that produce wonderful operations ; as Lamps of Serpents skins will make Serpents to appear. Oyl that hath stood under Grapes, being lighted, presenteth the Chamber full of Grapes. Centaury and the Lapwings blood makes people seem like Gyants, and in the open air will make the Stars seem to move up and down in the Elements. The fat of a Hare lighted in a Lamp, will cause Women to be exceeding merry and facetious. And Candles composed of things that are *Saturnine*, raise terrours and melancholy in the party that lights them, and in those that are lighted by them.

6. Such wonderful effects have natural things being fitted unto their Hours and Constellations, as also when they are used to prove such effects as the nature of the things doth produce of it self, though in a weaker degree. To raise *Tempests* Magicians burn the Liver of a Camxlion on the house top. To cause *strange sights* they hang the Gall of a Ox over their Beds ; to bring *Apparitions* and *Spirits*, they make a strange fume of a Mans Gall, and the Eyes of a black Cat ; *Which, Agrippa* saith, *he hath often made experience of*. There is also a strange Magical Candle described amongst *Chymical* Authors, which being lighted, foretells the death of the party to whom it belongs The manner thereof is thus ; *They take a good quantity of the venal blood luke-warm as it came out of the vein, which being Chymically prepared with Spirit of Wine and other Ingredients, is at last made up into a Candle, which being once kindled, never goes out till the death of the party whose blood it is composed of ; for when he is sick, or in danger, it burns dim and troubled ; and when he is dead, it is quite extinguished ; of which Composition a Learned man hath wrote an intire Tractate, De Biolychnio, or, The Lamp of Life.*

The Candle of
Life.

7. But to proceed to the nature of *Characters*, *Sigils*, and other *Ceremonies*, we find that not only such as pretend to command over all sorts of *Spirits* ; but also they that do make *Compacts*, and have sold themselves unto him, do make use of such ; which instance is sufficient to prove what a wise man hath asserted, that although Evil *Spirits* have so blinded Mens Eyes, as to make them believe they are defended by
such

The Characters
are compacts.

such Ceremonies, and that these Characters are as Munitions against the Devils malignancy ; Yet these very *Characters, Sigils, Lamins, &c.*, are *Compacts* themselves, which the Devils did at first cunningly disguise with strange Repetitions in uncouth Language.

8. So that we have grounds to believe, that none is able absolutely without *Compact* to call up any *Spirit*. But that whosoever hath pretended to be famous in the Art of Magick or Conjurat[i]on, hath (to himself unknown) *compact*ed with and *worshipped the Devil*, under strange *Repetitions* and mystical *Characters*, which to him seemed to have effects quite contrary to what they really had.

The force of
Words and
Characters.

9. Neither is this to be admired, that without the Knowledge or Consent of the Magician, a *Contract* is made with *Evil Spirits* ; when we consider the magical strength of *Words* and *Characters*, which of themselves can cure Diseases, pull down, infect, save, destroy, charm and inchant without the Parties assistance, either in knowledge of the Cause, or in belief of the Consequence or Effect.

The vanity of
Conjurat[i]on.

10. But on the contrary, I could instance a multitude of Examples of such as have spent much time in *Conjurat[i]ons* to no purpose, still attempting by Exorcisms and Defensive Prayers to conjure a Spirit, or cause Personal Appearances, with severe Imprecations and powerful Charges, and yet notwithstanding have never attain'd their purpose, nor at any time heard, or seen any B[e]eing, which may be called *Spectre*, or *Apparition*.

By Similitude.

11. Which is nothing wonderful, if we minde the *sympathy* of things in Nature, how each desires its *like*, and hunteth after it as the Loadstone draws Iron ; the male coveteth the female ; the evil after the evil, and the good after the good ; which is seen in wicked Men and their Association, in Birds and Beasts of prey ; while on the contrary, the Lamb delights not in the Lyon, nor the Sheep in the society of the Wolf ; neither doth the nature which is totally depraved and estranged from God, care to be forced or drawn compulsively by another contrary nature, *viz.* innocent, just, and harmless.

Exorcising, or
casting out.

12. Neither doth it consist with natural reason, That *Evil Spirits* should affect the society of those that are their Enemies, who make use of

the

the dreadful and holy Names of God in Conjurations to call them up ; whereas they are rather antidotes against Apparitions as may be seen in various Examples of holy Men, who by Prayers and Exorcisms have banished *Evil Spirits* in all Ages, which is also further evident, in that the very form of *Dispossessing* and *Exorcising* is made up of divers Prayers and Defensive Blessings against the obnoxious influences of *Infernal Spirits*.

13. Therefore though I would be far from describing an undeniable course of Conjuring Spirits, or of causing Apparitions : Yet this I must assert conclusively from what is before alledged, That if any thing would be called or wrought upon, it must be with something which is of its own nature, as a bait to catch or tempt it ; for in catching Birds, Beasts, or Fishes, such esculents as are properly for these Animals, are made use of to allure them, neither can mankind command them by any threats to come into his custody.

Like desires its like.

14. How much less is mankind able to compel the *Infernal Spirits*, the very least of which Kingdom, is able, if let loose, to exterminate a thousand lives, and utterly over-turn poor mortals and their doings, as various by-past accidents can evince : But whosoever hath compacted with them for body, soul, and works, such they are at unity with, and unto such they appear for the advancement of their Kingdom in the destruction of others ; for they are grafted into them and incorporated into their very heart and soul, which unavoidably becomes their wages when the body falls away.

Nothing is compelled by contraries.

15. Yet many wayes there be by *Images*, *Telesms*, and *Amulets*, which have little or no dependance upon Coniuration, or the strength thereof, being rather effectual from sympathetical Causes, as many natural conclusions prove. And *Paracelsus* speaks of a way by the Image of any Bird or Beast to destroy that Animal, though at a distance ; so by hair, fat, blood, excrements, excrescences, &c. of any Animal or Vegetable, the ruin or cure of that thing may be effected.

16. Which is seen in the Armary Unguent, and the Sympathetical Powder. In the instance of divers Histories, of such as used Waxen Images, composed in divers postures, and under certain Constellations,

whereby

whereby several have been tormented and macerated even unto death ; and according to the punishment or torment which the Magician intends to afflict, accordingly do they dispose the hour of the Composition, and the posture or semblance of the Image.

*Of Images of wax,
and what is
wrought by them.*

17. For if a malicious minded Witch intends to consume and pine away the Life or Estate of any miserable Man or Woman, she makes his Image of Wax in such an ominous aspect as may conduce to her design, making several magical Characters upon the sides of the head, describing the Character of the hour or Planetary time upon the breast of the Image ; the name of the party on his forehead ; the intended effect to be wrought upon him upon his back. When they cause aches, pains, and violent pangs in the sinews and the flesh, they stick thorns and pins in divers places of their arms, breasts, and legs. When they cast them into Feavers and Consumptions, they spend an hour in every day to warm and turn the Image before a doleful and lingring fire, composed of divers exotick Gums, and magical Ingredients of sweet Odours, and strange Roots of shrubs, efficient for their purpose.

*Further
concerning Images.*

18. Wonderful are the various postures and pranks which Magicians play with Images ; neither will I mention the most perfect and prevalent part of the practice of Images, and the powerful operations thereof, least the evil minded should work abominations therewith upon the Persons or Possessions of their neighbours.

*Of Images
provoking Love.*

19. According to the nature of what they would effect they frame their Images ; if by Images they would provoke two parties to love, or be enamoured on one another, they frame their Images naked, with Astrological Observations and Imbraces of those that are Venereal ; to provoke unto enmity they place malignant Characters and Aspects, and the Images in a fighting posture.

20. If their intentions be for good, all their Characters are engraven upon the foreparts of the body. But if they would afflict the party with Consumption, or with death, they thrust Needles through the hearts, and engrave their Characters upon their Posteriors, or upon their shoulders, using all their Conjurations retrograde, and repeating every Charm opposite to the former.

21. Thousands

21. Thousands of strange and uncouth Charms might be here described, according to the exact form wherein Tradition hath left them ; But I have only insisted upon the description of the natures in General ; And as by *Images* and *Telesms*, the *Europeans* have effected admirable things : so the *Tartars* have a wonderful ways of producing the like effects, by *Botles*, *Sheep-skins*, *Rods*, *Basins*, *Letters*, or *Missives*, unto certain Spirits, and many otherwayes unheard of in *Europe*.

Forms of Charms
in Tartary.

22. As for the *Tying of the Point*, which is a strong impediment in Conjugal Rites, to restrain the acts of secresie betwixt two married persons ; This knot or ligament is become so notorious both in the practice and effect throughout *France*, *Italy*, and *Spain*, as also in all the *Eastern Countries*, that the Laws of several Nations have prohibited the performance thereof ; neither is it fit to be openly described in this place.

The Tying of the
Point.

23. Other stratagems they have by *turning the Sive* with a pair of Sizzers by *voices uttered out of skins*, which is in common amongst the *Turks* by *Letters* wrote unto certain Spirits, which by due appointments will have their answers returned. By the *Turning* of the *Cord* with several names wrapped round the same, which with certain repetitions will of it self be tyed into several strange knots which unty themselves again. Besides the many wayes by *Lots*, in extractings *Scrolls*, consulting with the *Staff* and the empty *Pot*, with others tedious to be enumerated.

Charming by the
Sive.

By Bottles, Skins,
Letters, Cords,
Lots.

24. The *Art of Transplantation* is also reckoned amongst *Charms* with the vulgar. And indeed one member thereof, *viz* the Transferring of Diseases is really Magical, and much in practice amongst *Witches* ; for by certain baits given to any domestick Beasts they remove Feavers, Agues, and Consumptions from Martial men, or from one to another by burying certain *Images* in their neighbours ground they bring all evil fortune to the owner of the ground, yet though they add strange Words and Conjurations in the practice, the effects thereof are more from Nature then Conjuraton.

Transplantation,
Ceremonious.

25. For, by the same Cause, those that are profound, can destroy diseases, take off Warts, and other Excrecences, kill, cure, purge and poyson at a distance from the party, by their hair, fatt, blood,

And meerly
natural.

nails,

nails, excrements, &c. or by any root, or carnuous substance, rubbed upon their hands, breasts or leggs, by burying which, they free them from Diseases, which experiments take effect according to the *Mediums* and their Consumption under ground.

Magical
Instruments:

26. And as by natural reason every Magical Charm or Receipt had its first institution ; In like manner have Magicians disposed the Matter and Manner together with the times of their Utensils and Instruments, according to the Principles of Nature : As the Hour wherein they compose their Garments, must either be in the hour of *Luna*, or else of *Saturn*, in the Moons increase.

Their matter,

27. Their *Garments* they compose of White Linnen, black Cloth, black Cat-skins, Wolves, Bears, or Swines skins. The Linnen because of its abstracted Quality for Magick delights not to have any Utensils that are put to common uses. The skins of the aforesaid Animals are by reason of the *Saturnine* and *Magical qualities* in the particles of these beasts : Their sowing thred is of silk, Cats-guts, mans Nerves, Asses hairs, Thongs of skins from Men, Cats, Bats, Owls, Moles, and all which are enjoyn'd from the like Magical cause.

Substance,

28. Their Needles are made of Hedge-hog prickles, or bones of any of the abovesaid Animals : Their *Writing-pens* are of Owls or Ravens, their *Ink* of Mans blood : Their *Oyntments* Mans fat, Blood, Usnea, Hoggs-grease, Oyl of Whales. Their *Characters* are ancient *Hebrew* or *Samaritan* : Their *Speech* is *Hebrew* or *Latine*. Their *Paper* must be of the Membranes of Infants, which they call *Virgin parchment*, or of the skins of Cats, or Kids. Besides, they compose their *Fires* of sweet Wood, Oyl or Rosin : And their *Candles* of the Fatt or Marrow of Men or Children : Their *Vessels* are Earthen, their *Candlesticks* with three feet, of dead mens bones : Their *Swords* are steel, without guards, the poynts being reversed. These are their Materials, which they do particularly choose from the Magical qualities whereof they are composed.

And Form,

29. Neither are the peculiar shapes without a natural cause. Their *Caps* are Oval, or like Pyramids with Lappets on each side, and furr within : Their *Gowns* reach to the ground, being furr'd with white Fox-skins, under which they have a Linnen Garment reaching to their Knee.

Their

Their *Girdles* are three inches broad, and have many Caballistical Names, with Crosses, Trines and Circles inscribed thereon. Their *Knives* are Dagger-fashion : and the *Circles* by which they defend themselves are commonly nine foot in breadth, but the *Eastern* Magicians give but seven. And these are the matter and manner of their Preparations, which I thought fit here to insist upon, because of their affinity with the *Instruments* of *Charms*, for both which a natural cause is constantly pretended.

30. Thus I have briefly spoken of the Nature of every Spirit *good* or *evil*, so farr as *safety* or *convenience* would permit ; adding also this last Discourse of *Charms* and *Conjurations*, in their *speculative part*, forbearing to describe the *Forms themselves*, because many of them are not only *facil*, but also of *mighty power* when they are seasonably applyed : So that to describe distinctly, by what means Magicians *kill*, *cure*, or *conquer*, were to strengthen the hands of the Envious against their Neighbours Lives and Fortunes. And therefore the Readers must rest contented with what is here related of the *Nature* of *Astral* or *Infernal* *Spirits*.

The Conclusion.

FINIS.

